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*Extracts from a Review of "Memoirs of the Life of the Right Honourable William Pitt." By George Tomline, D. D. F. R. S. Lord Bishop of Winchester. 2 vols. 4to. Murray. London, 1821.*

(Continued from page 293, and concluded.)

WE will now lay before our readers the Bishop of Winchester's account of the early studies of Mr. Pitt, which will have the air of romance, unless we keep our eye on the figure which he afterwards made. It is much less astonishing, that his youthful attainments should be so great, than that those of Mr. Sheridan should have been so little, if we are to credit what is related of his slow progress at Harrow school.

"Although Mr. Pitt was little more than fourteen years of age when he went to reside at the University, and had laboured under the disadvantage of frequent ill health, the knowledge which he then possessed was very considerable; and, in particular, his proficiency in the learned languages was probably greater than ever was acquired by any other person in such early youth. In Latin authors he seldom met with difficulty; and it was no uncommon thing for him to read into English six or seven pages of Thucydides, which he had not previously seen, without more than two or three mistakes, and sometimes without even one. He had such an exactness in discriminating the sense of words, and so peculiar penetration in seizing at once the meaning of a writer, that, as was justly observed by Mr. Wilson, he never seemed to learn, but only to recollect. Whenever he did err in rendering a sentence, it was owing to the want of a correct knowledge of grammar, without which no language can be perfectly understood. This defect,

too common in a private education, it was my immediate endeavour to supply; and he was not only soon master of all the ordinary rules of grammar, but taking great pleasure in the philological disquisitions of critics and commentators, he became deeply versed in the niceties of construction and peculiarities of idiom, both in the Latin and Greek languages. He had also read the first six books of Euclid's Elements, Plane Trigonometry, the elementary parts of Algebra, and the two quarto volumes of Rutherford's Natural Philosophy, a work in some degree of repute while Mr. Wilson was a student at Cambridge, but afterwards laid aside.

"Nor was it in learning only that Mr. Pitt was so much superior to persons of his age. Though a boy in years and appearance, his manners were formed, and his behaviour manly. He mixed in conversation with unaffected vivacity; and delivered his sentiments with perfect ease, equally free from shyness and flippancy, and always with strict attention to propriety and decorum. Lord Chatham, who could not but be aware of the powers of his son's mind and understanding, had encouraged him to talk without reserve upon every subject, which frequently afforded opportunity for conveying useful information and just notions of persons and things. When his lordship's health would permit, he never suffered a day to pass without giving instruction of some sort to his children; and seldom without reading a chapter of the Bible with them. He must, indeed, be considered as having contributed largely to that fund of knowledge, and to those other advantages, with which Mr. Pitt entered upon his academical life.

"The effects of a very serious illness, with which Mr. Pitt was attacked soon after he went to the University in

1773, occasioned him to reside but little at Cambridge in the first three years. This illness, which confined him nearly two months, and at last reduced him to so weak a state, that, after he was convalescent, he was four days in travelling to London, seems to have been a crisis in his constitution. By great attention to diet, to exercise, and to early hours, he gradually gained strength without any relapse, or material check; and his health became progressively confirmed. At the age of eighteen he was a healthy man: and he continued so for many years. The preservation of Mr. Pitt's life, in its early part, may be considered as owing, under Providence, to his own care and the affectionate watchfulness of his friends; and the premature decline of his health, long before he reached the ordinary age of man, may as justly be ascribed to the anxiety and fatigue of unremitted attention to the duties of his public station.

"It was originally intended, that Mr. Pitt should take the degree of Bachelor of Arts in the regular way, and be a candidate for academical honours; but his inability to keep the necessary terms, in consequence of the illness which has been noticed, caused this intention to be abandoned; and, in the spring of 1776, he was admitted to the degree of Master of Arts, to which his birth gave him a right, and which is usually conferred upon young men of a certain rank, after about two years' residence in the University, without any public examination, or the performance of any public exercise, and, of course, without the power of giving public proof of their talents or attainments.

"While Mr. Pitt was under-graduate, he never omitted attending chapel morning and evening, or dining in the public hall, except when prevented by indisposition. Nor did he pass a single evening out of the College walls. Indeed, most of his time was spent with me; and, exclusively of the satisfaction I had in superintending the education of a young man of his uncommon abilities and thirst for improvement, his sweetness of temper and vivacity of disposition endeared him to me in a

degree which I should in vain attempt to express.

"Towards the latter end of the year 1776, Mr. Pitt began to mix with other young men of his own age and station in life, then resident at Cambridge; and no one was ever more admired and beloved by his acquaintance and friends. He was always the most lively person in company, abounding in playful wit and quick repartee; but never known to excite pain, or to give just ground of offence. Even those, who, from difference in political sentiments, or from any other cause, were not disposed to do him more than justice, could not but allow, that as a companion he was unrivalled. Though his society was universally sought, and, from the age of seventeen or eighteen, he constantly passed his evenings in company, he steadily avoided every species of irregularity; and he continued to pursue his studies with ardent zeal and unremitted diligence, during his whole residence in the University, which was protracted to the unusual length of nearly seven years, but with considerable intervals of absence. In the course of this time, I never knew him spend an idle day; nor did he ever fail to attend me at the appointed hour. At this early period there was the same firmness of principle, and rectitude of conduct, which marked his character in the more advanced stages of life.

"It was my general rule to read with Mr. Pitt alternately, classics and mathematics; occasionally intermixing other branches of learning. He proceeded with a rapidity which can scarcely be conceived; and his memory was retentive in a degree of which I have known but few examples, although it had not been strengthened by the practice of repetition, so properly in use at public schools, but often omitted in private education. A tutor is generally satisfied, if he can give his pupil some knowledge of an author, by selecting for his perusal certain parts of his works; but there was scarcely a Latin or a Greek classical writer of eminence, the whole of whose works Mr. Pitt and I did not read together. He was a nice observer of their different styles, and alive to all their vari-



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ous and characteristic excellencies.—The quickness of his comprehension did not prevent close and minute application. When alone, he dwelt for hours upon striking passages of an orator or historian, in noticing their turn of expression, in marking their manner of arranging a narrative, or explaining the avowed or secret motives of action. A few pages sometimes occupied a whole morning. It was a favourite employment with him, to compare opposite speeches upon the same subject; and to examine how each speaker managed his own side of the question, and obviated or answered the reasoning of his opponent. This may properly be called study, peculiarly useful to a future lawyer or statesman. The authors whom he preferred for this purpose, were Livy, Thucydides, and Sallust. Upon these occasions his observations were not unfrequently committed to paper, and furnished a topic for conversation with me at our next meeting. He was also in the habit of copying any eloquent sentence, or any beautiful or forcible expression, which occurred in his reading. The poets of Greece and Rome had their full share of his attention; and he unquestionably derived from them that advantage, as well as amusement, which they are eminently calculated to confer. So anxious was he to be acquainted with every Greek poet, that he read with me, at his own request, the obscure and in general uninteresting work of Lycophron, and with an ease at first sight, which if I had not witnessed it, I should have thought beyond the compass of human intellect. He was not fond of composition, not having been accustomed to it when a boy; nor did he attain that degree of excellence in writing Latin and Greek, which is often acquired by young men educated at our public schools.

“It ought, perhaps, to be mentioned, that Mr. Pitt did not construe classical authors in the ordinary way, but read several sentences of the original, and then gave the translation of them; and the almost intuitive quickness, with which he instantly saw the meaning of the most difficult passages of the most difficult writers, made an impression upon my mind, which no time can ef-

face. He possessed, indeed, this faculty in so extraordinary a degree, and his diligent application to Greek literature had rendered his knowledge of that language so correct and extensive, that, I am persuaded, if a play of Menander or Æschylus, or an ode of Pindar, had been suddenly found, he would have understood it as soon as any professed scholar. There unquestionably have been persons who had far greater skill in verbal criticism, and in the laws of metre; but it may, I believe, be said with the strictest truth, that no one ever read the Greek language, even after devoting his whole life to the study of it, with greater facility than Mr. Pitt did at the age of twenty-one.

“He was not less successful in mathematics and natural philosophy; displaying the same acuteness and readiness in acquiring knowledge, with an unexampled skill in applying it to the solution of problems. He was master of every thing usually known by young men who obtain the highest academical honours, and felt a desire to fathom still further the depths of pure mathematics; and, had I thought it right to indulge this inclination, he would have made a wonderful progress in that abstruse science. When the connexion of tutor and pupil was about to cease between us, he expressed a hope, that he should find leisure and opportunity to read Newton's *Principia* again with me after some summer circuit; and, in the later periods of his life, he frequently declared that no portion of his time had been more usefully employed than that, which had been devoted to these studies—not merely from the new ideas and actual knowledge which he had thus acquired, but also on account of the improvement which his mind and understanding had received from the habit of close attention and patient investigation. In truth, this is the just and appropriate praise of mathematical pursuits, that they not only convey much important information, but give a strength and accuracy to the intellectual and reasoning powers, which best qualify young men, both for the duties of the liberal professions, and for the business of the higher departments of active life.

"There was scarcely any book in the wide circuit of Mr. Pitt's reading, from which he derived greater advantage and satisfaction, than from Locke's Essay on the Human Understanding, of which he formed a complete and correct analysis. He was a great admirer of this truly excellent work, while he reprobated the author's notions on the origin of civil government, as unfounded and of dangerous tendency. He indicated no inclination, and he certainly had no encouragement from me, to carry his metaphysical studies any further. He gave great attention to the public lectures in civil law, a subject which he considered as connected with his intended profession; and, in the lectures upon experimental philosophy, he had a pleasure in seeing theoretical rules exemplified and confirmed. Amidst these severer studies, the lighter species of literature were by no means omitted; and I ought in particular to mention his intimate acquaintance with the historical and political writers of his own country, and his elegant taste for the beauties of the English poets. To whatever branch of knowledge he applied, or whatever subject he discussed, the superiority of his abilities, and the clearness and comprehensiveness of his mind, were equally manifest. These eminent qualities were in no degree tarnished by pride or self-conceit, which are too often found in young men of distinguished talents. He was gentle and unassuming; and the natural cheerfulness of his temper, and unaffected urbanity of his manners, recommended him to persons of every age and station. Upon any topic which might arise in conversation, the openness of his character led him to express his opinion with a manly decision; but, at the same time, he always listened with a due regard and respectful attention to the sentiments of others; and such were the candour and mildness of his disposition, that when talking unreservedly with me, he never spoke with harshness or resentment even of those from whom he had received injurious treatment."

Among the early studies of Mr. Pitt, the Bible appears to have held an eminent place. We cannot doubt that this

was a predilection which his tutor was well disposed to encourage. Besides the foundation of truth which it probably laid in his mind, it is not unlikely that, in such a mind, it fostered a taste for sublime imagery, and noble expression, which entered afterwards most operatively into the composition of his eloquence.

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*Abstract of the Proceedings of the Fourth Annual Convention of the Diocese of Ohio, held at Worthington, June 6th and 7th, A. D. 1821.*

THE Convention was composed of the Right Rev. Bishop Chase, four Presbyters, one Deacon, and Lay Delegates from thirteen parishes.

The Convention was opened by Morning Prayer, conducted by the Rev. Roger Searle, Minister of St. Paul's Church, Medina; St. John's Church, Liverpool; and Trinity Church, Brooklyn; and the administration of the Holy Communion by the Bishop.

Agreeably to the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church, from time to time," the Right Rev. Bishop Chase delivered the following Address:—

*Brethren, and Gentlemen of the Convention,*

It is made my duty, by the 45th Canon of our Church, to deliver you an address, stating the affairs of the diocese in general, as well as my own official acts in particular, since the last meeting of the Convention.

This is required with a view not only to enable you to act more understandingly on the subjects which may come before you, but inasmuch as this address, being inserted on the Journals, must be transmitted to the General Convention, it is done to enable the last mentioned body, and, through them, the whole Church throughout the Union, rightly to understand our affairs. In this light our subject gathers interest. For, if our affairs were duly represented and made known to our opulent sister Churches in the Atlantic States, the divine Spirit, it is humbly



hoped, would dispose their hearts, and animate their zeal, to enable us more effectually to carry on the good work of building up the primitive Church planted in this western country. They would send us pious, well instructed, and laborious *Missionaries*, by whom our infant parishes, formed in the wilderness with the fondest expectations, would not so soon languish.

On the 11th of June, the Sunday immediately succeeding the meeting of the Convention, last year, in this place, Worthington, I administered the Apostolic rite of confirmation to 8 persons.

The parishes and members of our communion on the Scioto River and vicinity, from Columbus to its mouth, were the first visited during the last summer. I commenced my journey on Friday, the 14th of July, 1820, as usual, on horseback, being the only mode convenient for visiting our infant settlements. Instead of going directly to Circleville, I passed from Columbus over to a neighbourhood on Darby Creek, which I had been frequently solicited to visit. Here I spent Sunday, the 16th, performed divine service morning and evening, and delivered two sermons; the congregation being large and attentive. The same evening I rode 12 miles, to Circleville, and officiated in the court-house by candle-light. Could a worthy minister of Christ be stationed in the vicinity of these two places for a few years, there is little doubt that, through the divine blessing, the result would be highly beneficial.

On Monday I passed to Chillicothe. During the week I made a particular visit to all the families composing the small but very interesting parish of St. Paul's Church, in this place. On Wednesday and Friday, divine service was performed, and a sermon preached. On Tuesday, the 23d of July, the Apostolic rite of confirmation was administered to 11 persons; 10 were baptized, and 17 received the blessed sacrament of the body and blood of our Lord. The morning and evening services were performed, and two sermons delivered. That a stated clergyman is not yet procured for this parish is most deeply to be lamented. *How few, in-*

*deed, the labourers in the vineyard of Christ*, when a place promising so much benefit to his cause as this cannot procure one!

On Monday I rode to Portsmouth, 45 miles. Here, from a very few, scarcely more than two or three families at first, the congregation has become comparatively large; and an unusual spirit of inquiry after truth, and fervour of devotion, seem to prevail among them. The evangelical doctrine and duties of Christianity, as set forth by our primitive Church, were the subject of conversations. On Wednesday, at two o'clock P. M. divine service was held, and a sermon delivered at the court-house: the same duty was also performed at early candle-lighting; the congregations were large and attentive.

Wednesday, July 27th, morning service was performed, and confirmation was administered to 7, and the holy sacrament of the Lord's Supper to 9. Three adults, and 9 children were baptized.

The next day, Thursday, 28th July, I rode back to Piketon, and, in the evening, performed divine service. A large congregation, though unacquainted with the order of the service, were attentive and devout in their behaviour. On the morning of the 29th, in this village, I baptized, in the presence of a small congregation, 6 children, receiving as sponsor a venerable and pious lady, the only member of our communion in the place. After which I rode 19 miles, to Chillicothe; this being the best route to the places I wished to visit on the Muskingum. I spent Sunday, the 30th of July, in Chillicothe—divine service morning and evening—two sermons—1 adult was baptized, and 7 children.

At Zanesville, on Sunday, the 6th of August, I had the pleasure of being assisted in my labours by the Rev. Mr. Morse, by whom prayers were read. By myself two sermons were delivered, and the holy rite of confirmation administered to 11 persons. The holy communion was administered to 25 persons.

On Monday, after visiting and confirming a person on a sick bed, (since

deceased), I set off, in company with the Rev. Mr. Morse, towards the south and east. We rode together about 12 or 15 miles, and then separated; he going into Monroe county, to prepare the people for next Sunday's ministrations; and myself towards Marietta, a place which I had never before visited.

In speaking of the affairs of the Church in this place, I feel a difficulty, lest the shortness of the time spent in it, and the want of any previous acquaintance, should cause me to err in judgment. The facts are, my visit seemed well received, and myself treated with kindness and hospitality. A considerable number of persons in town and vicinity, of great respectability and worth, expressed themselves sincerely attached to the Church; also, their wishes that they could have the ministrations of a pious clergyman devoted to his profession. A gentleman, professing himself a clergyman of the Church, Mr. Joseph Willard, resides in this town; but, as he had not conformed to the Canons in making himself known, as in regular standing, and had evidently no intention of pursuing the design of his ordination, I signified to the friends of the Church, in the place, that his occasional services in the neighbourhood would be irregular. I had it not in my power, consistently with my engagements, to spend a Sunday in Marietta. I, however, held divine service, and preached three times on Wednesday, the 8th of August; twice in the meeting-house in Marietta, and once on Point Harman, opposite the town. On Thursday morning I administered the Apostolic rite of confirmation to 7 persons, and the incipient steps were taken towards forming a parish by the name of *St. Luke's Church*. Nothing under the divine blessing seemed wanting to complete the fondest expectations of the progress of primitive Christianity, in this place, but the labours of a pious, learned, and active Missionary for a few years. To such an one, the friends of the Church in the town and vicinity, it is presumed, would afford a part of his support; and, if otherwise aided for a short time, the minister would soon find himself agree-

ably settled in the bosom of amiable people, able and willing to afford him every assistance in building up the kingdom of the blessed Redeemer. These were my impressions, formed during my very short stay at Marietta. Same day I rode some distance on my way up the river Ohio, towards Monroe county. Friday, the 11th, I arrived, after a solitary ride across the almost entire wilderness at Woodfield. Here again I met the Rev. Mr. Morse, and with him held divine service, he reading prayers, and myself delivering the sermon. As in the natural creation, since the earth was cursed for man's transgression, weeds, briars, and other noxious plants first spring up, and infest the soil before salutary fruits can be cultivated, so in the settlement of new countries, few instances are found, especially where men are thrown suddenly together, as in the settlement of new country seats, in which licentiousness, immorality, and irreligion, do not prevail. The friends of virtue should not be discouraged, but rather animated to greater exertions by this. Every endeavour should be made, that the means of moral and religious cultivation should go as fast and as far as the field of usefulness extends. Of his ministers our Lord requires this in particular. Would they could be assisted in this by the means which God has committed to the Christian community to that end! Then would the law of God and the Gospel ministry go wherever man goes. Then would the weeds of sin be eradicated ere they had taken such deep root as to defy cultivation.

On the 12th of August we rode through a new formed settlement called *Malaga*. Here they are endeavouring to erect a building for some public worship; and, although it is to be built after the manner of cabins with logs or hewn timber, yet it will afford a convenient place for worship, and for Sunday schools, to instruct the ignorant, of which there is great need in this part of the state. Many of the heads of families in this vicinity were baptized in the Church, and are desirous to bring their children up in the same, but they have no means of instruction, no stated services to train them in her



doctrines and discipline. Could even a lay reader or a pious catechist be placed and maintained for a few years among them, the effects would, to all human view, be very salutary. Malaga is 8 miles from Woodfield. We dined at a Mr. Fogle's, in the neighbourhood, were kindly treated, and passed on to Mr. Dement's, on Seneca Fork of Will's Creek, where, the last year, I held divine service; the evening was spent in exhortation and prayer. On the morning of the 13th of August, Sunday, according to the appointment previously made by the Rev. Mr. Morse, divine service was held in the woods, the congregation being too large to be otherwise accommodated. Here, my voice having failed me to a considerable degree, Mr. Morse read prayers, and preached. I had, however, the ability to deliver a short address. In the intermission I did the same. The afternoon was spent in the same way, the sermon being delivered, though with much difficulty, by myself. Thus ended our labours at this place. Need I repeat here what it is my duty so often to repeat, my deep impressions of the great need of Missionaries! When will you come again? What hopes have we for public instruction? When will our children and the rising generation be rescued from the ignorance which pervades our infant settlements? When will Gospel ordinances be administered among us? These were the questions which met us every where. What answer could be returned? Pray constantly and fervently to the great, the heavenly Husbandman, that he would send forth labourers into the harvest.

We rode the same evening to Mr. Bryan's, and next day to Mr. Wendal's, on Little Beaver. Here, Monday, the 14th, divine service was performed. Mr. Morse read prayers, and the sermon was delivered by myself. Measures are taking in this neighbourhood, by the pious zeal of Mr. Wendal's family and neighbours, to erect a church strictly devoted to the services of our primitive communion; and, I have since heard, they have made considerable progress in the good work. May the Lord's blessing attend their

endeavours, and crown them with complete success!

Same day rode through Barnesville, to Mr. Taylor's, in the neighbourhood of Morristown; and, as his family had not been baptized, I spent the evening in discoursing on the nature and necessity of that holy sacrament. August 15th, Tuesday afternoon, performed divine service in Morristown—the Rev. Mr. Morse preached. At candle-lighting, the service was again performed by Mr. Morse—the sermon by myself, and 4 adults and 7 children were baptized. August 16th, the Rev. Mr. Morse read prayers, and myself preached, explained the Liturgy, and administered confirmation to 6 persons. There having, through mistake, been a neglect in preparing the elements, the Lord's Supper was not administered. The same day we rode to St. Clairsville. On Friday, divine service was performed, a sermon preached, and one child baptized by myself. Saturday morning, prayer was celebrated, and Mr. Morse preached a sermon. Same day, evening prayer and a sermon by myself. This day also were baptized 4 adults and 4 children. On Sunday, August 20th, divine service was performed, confirmation administered to 14 persons, and the sacrament of the Lord's Supper to 18 persons—a discourse was delivered by myself on the obligation and efficacy of Christian ordinances. Afternoon of the same day, evening prayer and a sermon preached by myself. At early candle-lighting, a third service, and the Rev. Mr. Morse preached.

In all our services at St. Clairsville, I felt sensibly the blessings of divine grace in disposing the hearts of the large congregations who attended to apparent seriousness and great decorum of behaviour. Surely, thought I, the Lord is in this place, and will bless the ministration of his word and sacraments. It is to be noted, that the Rev. Mr. Morse had paid this parish, and that of Morristown, several visits after the Rev. Dr. Doddridge had ceased regularly to officiate among them, and much, under God, is due to these gentlemen for their disinterested zeal.

From St. Clairsville, we proceeded



through Harrisville to Mr. Finley's, the old man of whom I spake to you with so much interest in a former communication. We found him yet alive in spirit, in faith, and good works; though in body, by reason of the palsy, almost a tenant of the grave. To attempt a full description of this second visitation to this venerable man, and his numerous and affectionate family, would resemble romance rather than a grave discourse of useful facts. I cannot therefore indulge myself in it.

Though it was late in the day when we arrived, yet the family and neighbours, to a considerable distance, were quickly informed, and as quickly assembled. Divine service was performed, and a sermon and exhortation given the same evening. It must be recollected, that these pious families are situated in the woods, 10 miles from St. James's Church, to which they belong. This distance almost precludes a great portion of them from attending divine services at St. James's, were even those regularly and constantly performed there; but, when it is remembered that this church is open but a small portion of the year, the neighbourhood of the Finley's may be considered as almost destitute. In their ardent desires for the means of grace, how lamentable that they cannot be supplied!—How much good could a pious minister do here! But they lack the means at present of his support; consequently, their case is almost hopeless. Twenty communicants received the blessed sacrament of the Lord's Supper on this day, the 22d, in Mr. Finley's cabin; an address was made on Christian duties by myself; and the morning prayers were read, and a child baptized by the Rev. Mr. Morse. How interesting these duties here amid such a family! The venerable man, like Jacob, surrounded by his offspring, praying for blessings on their heads, exhorting to good works, and leading the way to the Kingdom of Glory. Craving the Episcopal blessing, and, with tears, wishing prosperity to the Church of God, the good man bade us farewell.

Three o'clock, same day, prayers were read and a sermon delivered, in the village of Smithfield, a few miles

from Mr. Finley's, by the Rev. Mr. Morse. An exhortation on Christian duties was delivered by myself. On Wednesday, the 23d of August, we ministered in the little Church of St. James's, built in the woods, in the township of Cross Creek, through the instrumentality of the Rev. Dr. Doddridge, who, though residing in Virginia, by letters missionary from the Bishop of Ohio, officiates some part of the time in this interesting parish. The congregation was large and devout in their deportment. Mr. Morse read the prayers; the sermon and address on Christian duties were delivered by myself. Thirty-seven received the Lord's Supper, and 18 were confirmed. The Rev. Dr. Doddridge informed me, that the communicants in this Church were nearly double this number, but many of them living at a great distance could not attend. For their united zeal in the service of Christ, may the Lord remember this parish for good. May the means of grace be more abundantly afforded them, and they themselves edified in piety and true godliness.

On the morning of the 24th, Thursday, we rode to Steubenville, one of the stated parishes of the Rev. Mr. Morse. In the evening divine service was held; Mr. Morse read prayers, and myself delivered the sermon. Friday and Saturday, the 25th and 26th of August, the same duties were performed, and one adult baptized; the congregations were large and devout.

Sunday, August 27th, 1820; the day being uncommonly fine, a large congregation collected, prayers were read by the Rev. Mr. Morse, and the sermon by myself. The Apostolic rite of confirmation was administered to 34, and the holy sacrament of the Lord's Supper to 45. In the afternoon divine service and a sermon; the former by Mr. Morse, and the latter was delivered, though with much difficulty, by myself. At candle-lighting, the duties were performed by the Rev. Mr. Morse, my own voice having to a painful degree failed me.

Much is to be said in favour of this congregation of our Church in Steubenville. Considering the recent date of

their first formation, few parishes have done so well. They support their clergyman for nearly one half his time, and lively expectations are entertained that they will soon build a church.

On Monday, leaving Mr. Morse in Steubenville, I rode to New-Lisbon, on my way to the New-Connecticut Reserve. Here, next day, I baptized one child, and rode to Canfield. Same evening performed divine service, and delivered a sermon on the doctrines and duties of Christianity.

Wednesday, the 30th of August, in Boardman, morning prayer was celebrated, one person was confirmed, and the holy sacrament of the Lord's Supper was administered to 21 persons.

In Poland, on the 31st, I officiated, by reading the evening service and preaching a sermon to a large congregation. Two children were baptized. Owing to the ill health of the Rev. Mr. Searle, who devotes a small part of his services in these three last mentioned places, they had been, during the last year, almost destitute. How deeply it is to be regretted that more ministers cannot be procured to supply the wants of this widely extended country! To extend one minister's labours so far is little less than, by attenuation, to destroy the force of his otherwise useful labours.

My duties made me hasten through Warren to Windsor; where, on the 2d of September, I met with the Rev. Mr. Searle, and with him held divine service the same evening; and, the next day, Sunday, 3d of September, morning and evening services were performed, and six persons received confirmation. Through some difficulty in obtaining the elements, the Lord's Supper was, with great regret, omitted. On Monday, the congregation again assembled; divine service was performed, and a sermon delivered. The people seemed impressed, and disposed to act in future with unanimity and zeal in the cause of religion. With many wishes for the prosperity of this little flock, I bade them adieu; and, on Tuesday, the 5th of September, held divine service in Rome, a settlement about 12 miles from Warren. The Rev. Mr. Searle read prayers, and myself.

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self delivered the sermon. There are only two members of our communion in this place.

On the 6th we rode to Ashtabula, and were treated with great kindness. After visiting several families, divine service was performed, and a discourse delivered, on the 7th, in a convenient building erected for the useful purpose of a school house on week days, and a place of worship on Sundays, by the members of the Church in the eastern part of this township. The congregation was large, and gave many proofs of their attachment to the cause of primitive Christianity in their correct and pious behaviour during my stay among them.

On the 9th, divine service was held on the ridge road, in Ashtabula township, where a considerable congregation attended. This, as it is proposed, will constitute a part of the same parish with the place last mentioned: services to be performed alternately in each.

Ashtabula township, ridge road, Sunday, September 10th; this day morning and evening prayers were read, and several children baptized by the Rev. Mr. Searle. Two sermons were preached, and confirmation administered to nine persons. The sacrament of the Lord's Supper was administered; the whole number of communicants amounting to 23. In reviewing the affairs of this parish, I cannot suppress my pleasure at the cheering prospects which they exhibit. A spirit of inquiry after the *truth*, overcoming prejudice, and the many avocations arising out of the difficulties, troubles, and deprivations of a new country, seemed to pervade a considerable portion of this neighbourhood. And, wherever this disposition is cherished by piety, most beneficial are the results. We now turned our course "*up lake*," towards the south and west.

Near the village of Chagrin, at the house of J. Clarke, divine service was performed, on the evening of the 12th. The Rev. Mr. Searle read prayers, and the congregation, consisting of a few neighbours hastily assembled, were addressed by myself. Same duty was performed next day in the meeting

house, in Euclid. The congregation large and attentive.

Thursday, the 14th of September, confirmation was administered to 12 persons, in the parish of Trinity Church, Brooklyn, opposite Cleaveland, and the holy communion to the same number. The same day I visited a sick person, and held much religious conversation with the people of this interesting parish. The Rev. Mr. Searle having proceeded on to Medina, I held, on the 15th, divine service, and preached a funeral sermon in Brooklyn; and, before I leave speaking of the small flock in this place, I must express my heartfelt approbation of their pious and correct zeal, and my ardent prayers that it may be crowned with success.

The 16th of September I was at Medina, and held divine service in the court-room; the Rev. Mr. Searle reading prayers. The congregation was small. Sunday, 17th of September, at the centre of the township of Medina, the holy rite of confirmation was administered to six persons. The whole number of communicants is 21. The other services as usual morning and evening. From Medina I went to Liverpool, a settlement on Rocky River, to the north-west. Here I found the neighbourhood in great distress, by reason of recent deaths and present alarming sickness. Some persons who, last year, were in good health, and manifested great zeal for the Church, and kindness to me, were now no more. I visited and prayed with the sick, and endeavoured to comfort the mourners, on the evening of the 18th, and morning of the 19th of September. At 11 o'clock, of the 19th, the Rev. Mr. Searle having again joined me, divine service was performed, and the holy communion was administered to as many as, in duty to the sick, could attend, and four persons were confirmed.

My duties at home imperiously demanding my presence, and having already spent more time than was allotted, I was obliged this day, immediately after divine service, to set my face towards the south, and ride 15 miles through an entire wilderness to the first house. Next day I rode 42 miles,

to Mansfield; thence, the next day, about the same distance, through Frederick to Kingston; and the day following, 20 miles, to my residence, in Worthington.

Having travelled on horseback in this tour 875 miles, and overcome so many difficulties, I felt an impression of religious gratitude to him who spar-eth in mercy, directeth our path, and helpeth our infirmities, too deep and exquisite to be expressed.

From the 22d of September, to the 15th of November, 1820, I spent my time at Worthington, in domestic and parochial duties; visiting Columbus, Delaware, and Berkshire, parts of my cure, each once. The same is to be said of these parishes, in relation to myself, as of those on the Reserve, in relation to the Rev. Mr. Searle. Divine services are necessarily too seldom among them to be of much essential service, and, unless some assistance can be afforded, much of our labour, however indefatigable and painful it may be, will prove useless.

Having detained you so long, the account of my journey to the south and west must be more laconic. I began it on the 15th of November, and finished it on the 19th of December, having travelled 404 miles. Through the inclemency of the season, the roads were unusually bad; but God's protecting goodness and mercy were with me. My course was from this to Springfield, Dayton, Hamilton, Cincinnati, thence across to Williamsburgh and Portsmouth; thence up the Scioto home.—My routine of duties was as constant, and the manner of performing them the same, as in my eastern and northern journey. At Springfield there are many friends to the Church, earnestly desiring to unite with some other place in the support of a clergyman. If a Missionary of the Church could be established there, he would have a wide field and a good soil for his ministerial labours.

At Dayton, the friends of our communion have already formed themselves into a regular parish, respectable both as to number and character, and they manifest their piety by their holding service every Sunday as permitted



in case of *Lay Reading*. Most earnestly have they expressed their desire to obtain a regular pastor; but, as yet, they have not been successful. With great cheerfulness they would support one for half the time even now, but none are to be had; and, as to the other half, there is nothing as yet so far certain as to induce the clergy of our Church to come many hundred miles to see them. What is to be done? The Lord help both us and them! I officiated many times in this place, and was treated with great kindness. In Hamilton there are some pious members of the Church, who, with thousands of others in this expansive country, like the children of God in captivity, are sighing for the prosperity of Jerusalem, and once more to sing the songs of Zion. What will become of their children? They of necessity will soon speak the language of Babel. I found the parish of Christ Church, Cincinnati, in a very flourishing state; giving evidence of piety worthy of the cause in which they are engaged. Measures were taking, which I am since told have been effectual, to pay off the debt contracted for their church. This is much to the credit of those gentlemen who have liberally contributed to so desirable an end. May the Lord reward them in his abundant blessings both spiritual and temporal! With the aid of the Rev. Mr. Johnston, and Mr. Osborne, divine services were performed many times during my stay at Cincinnati.

On Sunday, the 2d of December, 15 persons were confirmed, and the holy communion administered.

While at Cincinnati I rode, in company with the Rev. Mr. Johnston, to Lawrenceburgh, state of Indiana, and performed divine service.

The Rev. Joab Cooper, of Cincinnati, having made, in writing, the declaration mentioned in the 7th Canon of the General Convention of 1820, it became my duty to suspend him from the exercise of the duties of the Christian ministry, and in this manner to publish the fact.

Leaving Cincinnati, I performed the evening service, and preached to a large and attentive congregation, in Williamsburgh, on the 5th of December.

Having mentioned Portsmouth, a flourishing place at the junction of the Scioto with the Ohio River, I should not obtrude any additional observations concerning it, were it not for the increased interest which that place excited by a second visit during this last year. An unusual spirit of religious inquiry as to the Apostolic means of salvation seems here to lead to very happy results. It needs but the divine blessing on the performance of our primitive services among them, even but a portion of the time, to ensure great success to the Church in this place. On this second visitation my services were almost incessant. On Sunday, the 10th of December, four adults and three children were baptized; eight persons were confirmed, and the holy communion was administered to an increased number. Amidst many inquiries "when will you come again to see us? and when are we to have the stated means of grace?"—I left this infant society with many prayers in their behalf.

Having officiated at Piketon, on my way I spent several days in Chillicothe. On the 13th, 14th, and 17th, divine services were performed. The holy communion was administered, and two children were baptized. The members of the parish of St. Paul's Church, in this place, deserve credit for their exertions in building even in these very difficult times, a church. The walls were up and the building covered when I was there; and, though its dimensions are not large, yet may it be the means of the enlargement of the Redeemer's Kingdom!

At Circleville I performed service on the 18th, and, on the 19th, arrived at my dwelling in this place. In all this year I have travelled (on horseback) 1279 miles; confirmed 174 persons; baptized many adults and infants; and, with the assistance of the reverend gentlemen before mentioned, have performed divine service and preached 82 times.

In performing this almost continual and very fatiguing duty, I have found my constitution much impaired, and my voice, as you may now witness, almost gone.

With this picture before us of the Church in this diocese, which has been with studied simplicity, and accompanied with plain facts, delineated, what must be our impressions? what our feelings in relation to the great object of founding and maintaining primitive Christianity in these western regions? If the few who have commenced this work find it too much for them, where is the unreasonableness of our looking, under God, to others for aid? We see none; and, accordingly, turn our eyes towards the Bishops, the Clergy, and Laity, of our Church, in the Atlantic States; and, while we pray God to incline their hearts, we beseech them not to turn a deaf ear to our entreaties, that Missionaries may be sent to us; assured at least of a partial support while doing the duties of evangelists and pastors of our infant flocks. If, in the minds of some of them, the time has not yet come for so great a blessing; if it be asserted that the labourers are not yet quite prepared to come into the field; we answer, that, as the field is already white unto the harvest, the time will soon come when it will be too late to send them. The professors of religion, and the friends of our primitive Church, dismembered and isolated as they are in this wilderness, will very soon have fallen, like ripe wheat, to the earth, leaving nothing but the weeds of ignorance, infidelity, and sin, to supply their place. And how bitter will be the reflection, a few years hence, in the bosom of every sincere and pious Episcopalian throughout the American Church, on being told that the golden opportunity of promoting the establishment of primitive Christianity, "beyond the mountains," has been lost—lost, perhaps, for ever.

What would the Episcopal Church, now so flourishing in these United States, have been, without the aid which once she so gratefully received from her friends beyond the seas? The same, we answer, as there is reason to believe we soon shall be, should she not extend to us, and that speedily, what she once received from others, *the benefit of able and pious Missionaries*. That this observation is as just

as it is alarming, may be seen by alluding to a few facts. The diocese of Ohio includes a greater area than all the inhabited parts of New-England. In this wide extent of country, there are between forty and fifty places where there are members and friends of our Church, who have either already formed, or, had they any hopes of regular ministrations, are ready to form, themselves into regular parishes. To supply these, there are only five parochial clergymen, including the Bishop, and the Rev. Dr. Doddridge, the latter of whom, from his residing in Virginia, and having parishes there, can devote but a part of his time as a Missionary in this state. And what are all these among so many? Are we supplied with clergymen? Is the vineyard of our Lord supplied with labourers? What would our brethren in the Atlantic States say to such questions as these, had they clergymen, to average one for each state, and, of course, to travel some hundreds of miles to perform his parochial duty?—This is literally true of us: and its being so, prompts the observation, as melancholy as it is true, that the present labourers, if they have no assistance from abroad, in endeavouring to do so much, may soon find *their strength brought down in their journey, and their day shortened*. And will the pastors and friends of the Church of God, in other parts of our country, see this with indifference?—We hope not; we believe not. We have but to make our NECESSITIES KNOWN, and we shall obtain relief.

If, from any statements of congratulation on the extension of the Church to the west, the idea has obtained in the east, that the filling of the Episcopate in Ohio secured the education of clergymen, and their maintenance in our infant parishes, the statement of facts throughout this address will prove this idea, of all others, the most delusive and detrimental to our prosperity. It prevents, and, it is feared, has already prevented, that aid which we might otherwise have received to keep us from premature extinction. Our Church in this diocese has no funds, the Episcopate has no funds; our little school,

now under our fostering, anxious care, has none; not even to a penny's amount, in paying the teachers, who rely solely on a very limited tuition for subsistence; and our parishes are poor and scattered. What, therefore, is there short of a miracle of grace from above which can save us, should this unhappy idea prevail, that we are now competent to the work of spreading the knowledge and practice of primitive Christianity throughout *this new world of the west!*

*Brethren, and Gentlemen of this Convention,*

If, from the subject now laid before you, there should be a conviction in your minds, as there is in mine, that the Church cannot prosper, and hardly exist, west of the mountains, and particularly in this state, without the aid of more labourers than we can either prepare, send forth, or support; the way and means to obtain relief are the proper subjects of our consideration. For this purpose I recommend, 1st. The formation of a Diocesan Missionary Society among ourselves; that the hands of all may be joined in doing what we can. 2dly. That an address, stating the urgency of the case, be framed, and, by a person duly authorized, be presented, personally, to the Right Rev. the Bishops, praying, not only for ministers, but for liberty to solicit the several congregations and individuals, throughout their respective dioceses, for means to support them.

3dly. That you do join in recommending the appointment of a day of humiliation, fasting, and prayer, in which all the members of our communion throughout this diocese may, as in duty bound, assemble themselves together in their respective places of public worship, confess their sins, implore mercy, and forgiveness of Almighty God, our Heavenly Father, and entreat his grace to amend their lives according to his holy word. In which also they may more particularly beseech the Great Head of the Church to take pity on that part of his mystical body which he has begun to rear in this western country; that he would guard and protect it from the power of the Enemy; that he would not leave it comfortless

to perish for the lack of heavenly food, but send forth and maintain faithful ministers to guide, foster, and feed it, lest it become, even now in its infant state, extinct, and be no more seen.

4thly. It is recommended that the resolution of the House of Bishops, passed May 27th, 1817, enjoining the solemn duty on the clergy, to warn, with discreet and earnest zeal, the people belonging to their several cures, of the danger of an indulgence in those worldly pleasures which may tend to withdraw their affections from spiritual things, be placed again on our minutes. In recommending this last measure, I think it my duty to state, that the same reasons exist here which seem to have prompted the resolution above named, to the consideration of the Right Rev. the Bishops, at the time of its passage. To prove ourselves sincere in seeking, and worthy of receiving, the means of grace from others, we must not be wanting in opposing the means of temptation and vice among ourselves. Let but the friends of religion do as much in opposing, as the advocates of licentious practices do in supporting vice, and we need not despair of the divine blessing.

I have admitted Mr. Rufus Murray, and Mr. John Hall, both residing in the northern and eastern part of this state, as candidates for holy orders.

To finish this address, already protracted to a much greater length than I expected, there is but one more duty, which, however painful to my feelings, I am bound, by the 7th Canon of the last General Convention, in this manner, to perform.

The Rev. James Kilbourn, of Worthington, Ohio, having, by his letter to me addressed, declared his intention no longer to be a minister of the Church of Christ, I have, agreeably to the aforesaid Canon, displaced him from the ministry, and, before the required testimony, recorded the fact.

Commending you to the grace of God, and praying that all your deliberations may tend to his glory, and our salvation, I am, Brethren, and Gentlemen of this Convention, your affectionate Pastor, PHILANDER CHASE.

(To be continued.)



## CHURCH MISSIONARY SOCIETY.

*Of the Piety, Integrity, Industry, and Docility of the Christian Negroes, at Regent's Town, Sierra Leone.*

MR. THOMAS MORGAN, who, in part, supplied Mr. Johnson's absence from Regent's Town during his visit to this country, (England) was requested, on his return home on account of his health, to furnish the Committee with a statement of such facts and circumstances, respecting Regent's Town, as might serve to make them better acquainted with the state of the people.

Of his means of knowing their condition, he says—No day passed, when I was capable of taking exercise, without my entering some of the huts around us. Visiting unexpectedly, as I often did, the families of all classes of the communicants, I could not be deceived as to their actual condition.

Of their PIETY, Mr. Morgan says—Scarcely an event occurs but what they notice as springing from the overruling Providence of God. Taught of God, they mark the painful events of his Providence, as children would mark the dealings of a father. After the death of Mr. Cates, I have frequently heard their expressions of sorrow for sin, and acknowledgments of God's justice in punishing them. They have used such language as this:—"We have done something very bad—God is very angry: he is removing all our teachers—by and bye nobody will be left to tell us good. We must pray, my dear brothers and sisters: we must look into our own hearts—some bad live there."—Similar occurrences in England would have passed, perhaps, unheeded by the greater part of professing Christians.

I was struck, during a fire which broke out in our house, with the sudden disappearance of the women, who, at the commencement, almost filled the house. On inquiry, I found that they had retired to the Church, to offer up their prayers unto God. What but a divine influence could draw them to God in this trial, to ask his blessing on the exertions of those employed?

While we were replacing the books which had been scattered on this occa-

sion, two of the girls came to us. I asked what was wanted:—"Nothing, Massa," was the reply; "but we come tell you, God hear every time somebody go talk him."—"How, my child," said I, "do you know that God hears his people when they pray?"—She said—"Massa! when fire come this morning, I sabby your house no burn too much. Every morning I hear you and Mr. Cates, and you pray God keep this house, and all them girls and boys what live here; and when fire come, I say to Sarah, 'Ah! God plenty good: he hear what Massa say to him this morning: he no let this house burn too much.'"—What a reproof did I feel this! I knew how often my heart was indifferent while I asked for these mercies; and I trust it made me more anxious to urge the duty of Family Prayer on others more earnestly. Soon after, the same girls mentioned their desire for one of the elder girls to pray with the school children before they went to bed, and when they rose in the morning.

The Christian Negroes show a strong attachment to the simplest views of religion. I began some explanation, as plain as possible, in successive evenings, of the Lord's Prayer. It pleased God graciously to bless these words to the people. They made the most practical use of them. A display of an unholty temper would receive a reproof—"If God your Father, that no be like his child." Some said that they needed, indeed, such a Father—others, such daily bread. Some thought God could not be their Father, because they did not feel sufficient desires that his Kingdom should come amongst their country-people; and others felt that they were rebellious children for not doing his will on earth more, as it was done in Heaven. Some wept, to think how he delivered them from temptation and evil: and all, I believe, burned with love, to ascribe to him the Kingdom of his Love, the Power of his Spirit, and the Glory of their Salvation. I was obliged, by the pressing requests of the people, to repeat these explanations four or five times; and resolved, in future, to know nothing and to speak of nothing among the Negroes,

but the plainest words of the Redeemer. How much better calculated his language is than any other to reach the heart, may be judged of by this instance, out of many.

Some remarkable evidences of INTEGRITY occurred on occasion of the fire above mentioned:—In the anxiety to save as much as possible, almost every article was removed. In the confusion, many things were scattered about the yard: not one article, however, even the most trifling, was lost; but all were brought again to the house, and fixed in their proper places. A boy, who had got possession of the box which contained the money for paying the mechanics and labourers, was found in the garden, parading with the box under his arm, and guarding it, though unnecessarily, with a drawn cutlass in his hand.

The INDUSTRY of these Christian Negroes is thus attested by Mr. Morgan:—Many of the gardens are kept in very neat order, though most of the owners have but little leisure to devote to this employment. I have frequently known the whole of the time allowed for dinner, spent, by both husband and wife, in fencing, digging, or planting the little spot of ground attached to each dwelling.

Decency and cleanliness manifest the diligence of those who live under the power of religion. Their time is, indeed, so well occupied, that, in cases where they can read, they may be frequently seen, at leisure moments, with some friends around them, searching the Word of Life: and these little respites from labour are often made a blessing to the whole town; as the sick, the careless, the backsliding, and the profane, are not seldom visited, instructed, warned, comforted, and relieved, at these seasons, by their zealous brethren.

Of the DOCILITY of the pious Negroes, Mr. Morgan gives the following striking instance:—On the disbanding of the West-India regiments sent to the Colony for that purpose, a natural degree of affectionate feeling was excited in the breasts of the Negroes to see them. These regiments had been, several years before, formed of liber-

ated Negroes, and many of the people were expecting to find parents, brothers, and friends among them. The feelings of glowing hope were strongly delineated in almost every countenance. When, in the evening, intelligence arrived that on the following morning the troops would be permitted to land, after Evening Prayer it became a matter of general conversation. Some were looking forward with hope; while their joy cast a cloud over the faces of others, whose friends had been murdered in different skirmishes when they themselves were enslaved. In the morning, at Prayer, the Church was particularly full; and a few words were spoken on the danger to which a Christian was exposed when running into temptation, and some desire intimated that none would visit Free Town that day. I gave this intimation against my own feelings; for I thought their wishes laudable, though I feared the consequences which might arise from gratifying them. In the course of an hour after, an old and faithful Christian came to tell me that his brother was come among the soldiers. "Well," said I, "and you wish to see him?" "Yes, Massa! I want to look him, but I now want to go to-day." "Well," I replied, "I want to send to Free Town: if you can find another communicant, who wishes to go and see the soldiers, I will send you down." After a search of near two hours, he returned with, "Well, Massa, me no see that one what want to go: all them people what belong to Church think 'tis no good for them to run where God say temptation live." Two days elapsed before this poor fellow, whose heart was full of affection to his brother, went to Free Town to see him. I singled him out as a fit object of reward; and having mentioned the subject to the Governor, that father of the liberated Negroes, anticipating my request, promised, and kept his promise, that the brothers should have the privilege of living together.

I know of many similar instances, but this one struck me much. I thought it an example worthy of imitation; and was fully convinced, that while I had known the Gospel longer, I had obeyed it less.

How eminently, indeed, the influence of religion is displayed in the conduct of these people, none can well conceive who have not been eye-witnesses.

*Evidences of the Influence of Divine Grace on the Christian Negroes at Regent's Town, communicated to the Committee of the Church Missionary Society, by their Missionary, the Rev. Mr. Johnson.*

THE Negroes continue to manifest the genuine operation of divine grace on the spirit and in the life. Every awakened and feeling heart may here find its own picture—*heart answering to heart*: and it is most instructive and encouraging, to witness the various ways in which it pleases God to work on the minds of his servants—these operations are felt and as similar to those which they witness in themselves, by others of his people, every colour and in every age, an unanswerable proof of the genuineness of this influence, and of the purity of the source from which it proceeds.

It is observable in the following extracts, how much these Christian Negroes make of the Scriptures; and with what simplicity they apply them, as before noticed by Mr. Morgan, to their own particular cases—with frequent reference to what they hear from their Minister.

By familiar expositions, morning and evening, at which numbers attended—by leading them to open their minds in social meetings—and by frequently visiting them at their habitations—the people are brought to disclose to their Minister the most secret workings of their hearts. They will come sometimes, in succession, for a considerable time, to open their minds to him.

After one occasion of this kind Mr. Johnson writes—How various are the dealings of God with his people! Some were distressed on account of indwelling sin—others under great darkness and temptations—while some rejoiced, and gave praises to him *who worketh all in all*.

On another, he says—At the usual meeting, I addressed the communicants on the Lord's Supper—pointed out

how necessary self-examination was—proposed some questions—and requested they would put them to themselves when they retired. Some spoke in a very pleasing manner concerning the great things which the Lord had done for them; and how they had been refreshed by hearing the word of God in the Church, and by reading it at home.

On a third occasion he remarks—I have had visits paid me, every day, almost from morning to night. Were I to write down all the conversations that have taken place between the people and myself, they would fill a volume.

We shall arrange our extracts on this general head of the influence of divine grace, under some of its most prominent operations observable in the spirit and character of this Christian people.

1. Their acknowledgments of the gracious hand of Providence in bringing them from their own country.

These are frequent, and striking; and, in making them, they not seldom disclose the pitiable state to which their native countries are reduced by the shameful trafficking in human beings.

On Saturday evening, a youth stood up, and said—"When I in my country, the King die; then the headman get plenty slaves, to kill them, because that be the fashion of that country—when the King die, they kill plenty slaves. Me be slave; but I no belong to the King—I belong to another man. Then my master take me, and carry me to that place where they went to kill the people: he say, 'That boy no good—I will change him for one of them woman that they going to kill.'—He go, and take me; and we come to the place. I see two houses full of slaves which they going to kill; and my master change me for one woman, and they put me among them people which they want to kill for that King who die. Well—I stand—I tremble—I don't know what to do. By and bye, them headmen come to look all them people. When they come among us, I look them sharp—they no take notice of me—I stand close by the door—I jump out, and run into the bush.—I live there three days—I eat grass—I hear when they kill them people—I



fear too much—they cry—they scream—Oh! too much!—I run out of the bush, and run to another country (town). The people in that country catch me—they tie my hand—and they send to the headman of my country, and tell him they catch one of him slaves. The headman send two people to fetch me back; but that man who catch me say, he no let me go—they must bring some cloth and pay him. Well, them two men go back—they say they come in three days, and fetch me. The day come, and I expect they come and fetch me; but I try to run away again, and go to another country. The people in that country catch me again, and carry me and sell me, and I get on board the ship. English ship come one day, and carry us here. Now, first time, I think I been do all this by my own strength; but, this time, I see that the Lord Jesus Christ has done it: he has brought me here by his power.”

2. The manner in which convictions of sin are awakened or deepened.

One of the school girls said to me—“Since yesterday morning, all the sins which I done come before me. I am bad too much. I am afraid I shall die soon, and go to hell. I did not sleep all night. I do not know what to do.”—She wept bitterly, and said—“O! poor me! poor me!” I pointed her to the *Lamb of God which taketh away the sin of the world.*

A communicant, who had been ill for a considerable time, and appeared to be in a consumption, and expected to die soon, said that he had read the Parable of the Ten Virgins, which distressed his mind much: he wept greatly, and said—“I am afraid I shall stand like the Five Foolish Women. O, if I was but sure that the Lord Jesus will keep me in the time when I die!” I spoke to him as God enabled me.

A woman of the Ebo Tribe seemed much distressed in mind. She could scarcely speak. As some of these people are much agitated when they come to me, and are more open with their fellow Africans, I sent her to William Tamba. She expressed a wish, however, to be baptized, and said—“Me pray to God the Holy Ghost to take me

to Jesus Christ. Me pray to Jesus Christ to take me to the Father.” This declaration surprised me. I asked her a few more questions; but her heart seemed so full that she could not speak. I advised her, therefore, to go to William Tamba, (of whom all seem to be very fond), and tell him her heart, who would tell me again.

Several have begun to write to me when they are in trouble. I will give you a copy of one note which I received, in the simple language of the writer:—

“Dear Reverend Sir;

“I sent these few lines to you, about my feeling. Yesterday morning, you preach tenth chapter of John, ninth verse; and, the afternoon, you preach again twenty-second Psalm, thirtieth verse. I feel sorry in my heart about the people and myself to-day. When people do bad, and the other people stand over them, and they laugh—oh, when you talk about this, I so sorry—I see how blind, how wicked, and how ignorant men is; and I say, I know all men ought to pray to God, because God is power all thing, and he hath all the life of men. Therefore, when I remember all these things, I do not know what to do. And, in the evening, you preach fourteenth chapter of Matthew, 12th verse. It talk about the trouble of the disciples of John. All things what be spoken last night, all is my feeling; and some time I told Jesus all my trouble; but as I am get up from my kneel, I feel the same thing again: but I only can say, the devil and all his angels, that may try possible they can to tempt God people; but they can do nothing. O, I can saw much of my trouble; because if I stand up to complain all what my own heart, it bring bitter things against me: even the people will stop their ears and run away, because my heart bring bitter things against me.” He means to say, that, were he to relate the evil thoughts and desires that trouble his heart, the people would stop their ears and run away. “O, this time, I tempted too much; and, this time, I see myself wicked more than before. Therefore I wish the Lord may enable me, that I may keep close under his footstool. I

wish the Holy Ghost may be with you. Therefore remember me in your prayer, because this time I very cast down. And what you be preach last night, it please me. You excuse me, because I do not know how to put the word right; neither I do not know how to write, neither to spell."

3. It is not unusual with the Negroes, as our readers know, to describe the conflicts between grace and sin which are common to all real Christians, by their having two hearts. An instance or two will strikingly illustrate their use of this appropriate figure:—

One of them said—"Me go, one day, to cut bush: one heart say, 'You go pray'—t'other heart say, 'You no must go pray: mind your work:' then one heart say, 'You must go pray Lord Jesus Christ;' and t'other one say, 'No mind what that heart tell you:' then first one say, 'You had better go pray.' So me throw down the cutlass, and me pray to Lord Jesus Christ, and my heart feel glad too much: then the first heart say, 'Ah! you see, suppose you no been pray, you no feel glad too much.'"

A woman, much distressed, came to me complaining—"Massa! I got two hearts." I begged her to explain what she meant. She replied—"One heart—new heart—tell me of all the bad things me been doing in my country; and since me been here. Same heart tell me I must pray to God to forgive me these bad things. But the other heart tell me, 'Never mind! God no look you—God look white people—he no look black people—he no look you.' But my new heart tell me, 'Suppose you no pray—you die—you go to hell:' and then I want to go to pray: then old heart tell me, 'You go work first—make fire—cook rice:' and then when I done work, I forget to pray; and so these two hearts trouble me too much, and I don't know what to do." I read to her the seventh chapter to the Romans. When I came to the Apostle's exclamation, *O, wretched man that I am!*—"That me!" said she, "me feel the very same thing." I then explained the following words—*I thank God, through Jesus Christ our Lord,*

and pointed her to Christ. She has since walked worthy of the Gospel.

4. Their acknowledgments of divine forbearance and mercy.

One man said—"Massa! I am like a dog who runs away from his master, and runs all about; but finds no house, no place to live: he gets hungry, and then comes again to his master; because nobody will take him in the house, and give him something to eat. I do the same. I run away from the Lord Jesus Christ; but I find no peace—trouble meet me every where, and then I must come back to the Lord Jesus Christ, for he only gives me rest."

Another said—"Massa! God do keep me, for true. I have now been past three years in the church"—meaning a communicant. "Sometimes I have run away from the Lord Jesus Christ, but he no run away from me: he hold me fast. When I run, he send trouble after me. As he bring back Jonah, so he bring me back many times. I no run like Jonah, but heart run more like Jonah. One time I get so much trouble, and my sins so much plague me, that I want to hang myself; but, blessed be the Lord! he no let me do so. I wish, that time, that I no hear the word of God at all—it plague me so. Ah, Massa! first time when you talk to us about trouble, I hear it; but I don't think that trouble can come so much. I cannot tell you how much trouble I been have—sometimes I no sleep at all. Them words which you preach last night comfort me much. I see now that all them trouble I bring myself. The Lord wanted me, but I did not want him. When I consider, I wonder that God has keep me so long. O, what mercy! I see he will not leave me. When I look back, I have comfort."

5. A watchful jealousy over the state of their hearts.

After service, one day, some young women, who are still in the school, followed me into the piazza, and desired to speak to me. One said—"Massa! what you now say about having peace with one another, troubles me very much." She began to weep, and could say no more. Another then said—"Massa! we have too much trouble in

the school-house. Them girls that no serve God trouble us too much: we have no peace with them. We beg you, Massa, to tell us what we must do. We want to sit down by ourselves, to read and pray sometimes; but we cannot—them other girls make too much noise; and some of them would do us bad, but they fear you. And now so much rain live there, we cannot go into the bush; and that make us feel sorry. Last Sunday, you say you fear people neglect prayer, and now them feel cold in them heart. Massa! for my part, I stand that fashion. Sometimes I kneel down to pray, and then my heart so cold, and then somebody come and disturb me." Another then began to speak for some length in much the same way. I gave them advice, and they left me weeping.

A communicant thus opened his heart to me—"I no sabby how I stand, this time. I fear too much. I think I no live in the right way. I no sabby what to do. My heart plague me too much. My heart stand the same like two persons—one do bad, the other do good—one like to pray, the other no like to pray. Sometimes me so sorry for myself, I don't know what to do; and sometimes when you preach me get comfort, but sometimes me get sorrow too much for myself. I don't know if Christians stand that fashion. I want to talk to you plenty time; but just when I go, something tell me, "No use for you to go and tell Massa."—Here I interferred, and told him, that he, in some measure, was right, as I could not help him: I might give him advice, which was all I could do; and I would now advise him to go with all his troubles to the Lord Jesus Christ, who only was able, and, at the same time, willing to deliver him. He said—"Me think, this time, me have nothing to do with the Lord Jesus Christ." I spoke to him as the Lord enabled me; and may the Holy Spirit, the Blessed Comforter, comfort him!

After prayer, one morning, at which the church was nearly filled, I was followed by a woman, who is a communicant, into my house. She there gave free course to the fulness of her heart. After she had wept bitterly for some

time, she said—"The Lord has loved me so much, and that make me cry. My father was killed in war, and my mother die; and then the people dragged me about from one place to another, and sold me like a beast in the markets. Sometimes they could not sell me, because I was so small; and then they wanted to kill me, but the Lord helped me." Wept again. "I feel all them words in my heart which you talk last night. You show us how them people stand that have grace in the heart, and every word you talk me feel; and me want to cry, me feel what great things the Lord Jesus has done for me; and what hurt me and make me sorry is, because I love him so little." Wept again very much. "Yesterday, when I go to the Lord's Table, I feel so cold—that make me sorry very much." I endeavoured to comfort her, and she went away, weeping bitterly.

Another instance of this jealousy over the heart discovers a simplicity perfectly delightful, and furnishes a lively illustration of 1 Cor. vii. 32—34.

In calling at one of the houses, I found two women (both communicants) at needle-work. The house was neat and clean. A clean bench was immediately put down, and I was entreated to sit. One of the women had been lately married to a decent and serious young man. I asked how she got on now. She said—"I think not so well as before. Beforetime I go to prayer, nobody hinder me—I live by myself in this house—I have no trouble: when I go to church, I was glad—nobody hinder me; and the word which I hear was sweet too much. Sometimes people ask me, 'Why you no get married?' I no answer, but I know I have peace too much: my heart live upon the Lord Jesus Christ. But, soon after, people begin to talk bad of me, and me be afraid that, by and bye, people would say I do bad; and I was sorry too much. That same time my husband send one man, and he ask me, if I willing to marry. I don't know what to say; but I think I must say Yes. Well, I say Yes; and, soon after, we got married. Me got plenty trouble this time. My



husband he is a good man, but me have trouble about him. Every time me think about the Lord Jesus Christ, my husband come in my mind; and so I stand, when I live in the church.— Sometimes I think it would be better for me if I was not married: then I should only think about my sins, and about the Lord Jesus Christ. Sometimes I don't know what to do. I hear you preach, but I can't feel it: only Sunday before last, when you preach in the morning, it was just as if you talk all the time to me—me hold my face down, and cry too much. O, them words make me glad too much.”—The text was Isaiah xliii. 1.

6. Of their faith and patience under afflictions, many edifying examples occur.

Of the second of the young women mentioned in the last extract, Mr. Johnson says—The next woman then spake, after some advice had been given to the former, and said—“Massa! me been very sick; and that time when you come and see me, I think I cannot live much longer. But you see, Massa, the Lord has spared me; and now I can thank him for his mercy. Beforetime I was always fraid, when I got a little sick—I was fraid to die: but, this time, I was glad too much. I suppose I been die, I live in heaven now with the Lord Jesus Christ. Them words you talk yesterday in the church, about God punish him people because he love them, them words true—them just fit me—that true word. God make me sick, because me great sinner; and because me fraid to die, he take away my fear, because he love me.”

In visiting the people at a very unhealthy time, I was happy to find the sick, in general, much resigned to the will of God. One man said—“I trust I am one of his people; and as I am his, he can punish me: because, when a man have a child, and that child do bad, he whip that child; so God punish me, because me do bad. Beforetime, when some people sick a little, I think they no sick; but I do wrong in that: now I am sick, God show me this, that I was wrong, and he show me how bad me be this time. But I trust in Jesus Christ—he help me.”

While going along the street, some women called after me, and said a man was sick in the house which I then passed. I turned in, and found the man lying on a mat and blanket. When he perceived me, he lifted himself up, though very weak. (He and his wife are communicants.) He told me that he was taken ill last week, on the same day when he buried his only child. He said—“Massa! God punish me this time; but suppose I no belong to him, he would not do so. Last week he take my little boy, and the same day me get sick too. Suppose, Massa, me have child, and me love that child, and that child do bad, I whip that child: why? because I love it. So God do with me. I do too much sin, and now God punish me.” Wept. “O that the Lord Jesus Christ may pardon my sin.” I then interrupted him, and brought forth such passages as came to my mind, and which I thought would comfort him in his distress.

7. Love to the souls of their relatives.

At one of our meetings on Saturday evenings, one man said—“I have felt very glad since last Sunday morning. When you preach, you talk to me all the time: what you said was what I felt, which make me glad too much. But when you at last talk to the wicked, I wanted to cry—my heart turn in me for my poor wife: she come always to church, but she no believe—she still careless. I do not know what to do with her: sometimes when I look at her, I could cry—I cannot keep water out of my eyes—I grieved very much for my wife. O, I wish God may teach her!”

After Family Prayer, one day, I perceived several women with children sitting by the church door. I heard them complaining and telling one another their troubles. When I was perceived, silence was immediately observed. I joined them. One began to complain of her husband, that he did never pray. When she begged him to pray with her, the answer immediately was, “Don't bodder me. I wont pray wid you. If I want to pray, I can do it for myself.” Moreover, she said, that since he had learned to read the

Bible, she thought he was worse. Sometimes he would read in the Bible; and when she feared and wept because of the words which she heard him read, he would laugh and mock. She was troubled very much on his behalf, and she begged me to speak to him, and tell him of his danger. I told her that I did speak to him almost every evening in school; and, as he attended to hear the word of God, there was great reason to believe that, one day or other, he would be called by Divine grace; and that she should continue to pray for him.—She said she did pray for him, and had prayed for him; but she thought the more she prayed for him, the worse he got. When she drew nigh the Lord's Table last month, she saw many women with their husbands there, but was afraid that that would never be the case with her. I spoke to her of the sufferings of Jesus; and exhorted her to take up the Cross and follow him. She wept much.

8. The power of religion in recovering and securing domestic happiness.

Another woman (one of those last spoken of) began then to tell me that she was also in great trouble. She had not taken any food for two days: she could do nothing but weep: her husband appeared to dislike her: he had behaved very roughly to her since Monday. At this I was rather surprised, for both are communicants; and have lived very comfortably together, to my knowledge. I went to the man, who was in school at the time, and asked him what was the matter between him and his wife. He said that he had reproved her, because she had not got the dinner ready when he came home with two men who work with him; and, since that time, she had not spoken to him. If he had asked any thing of her, she had not answered him. Before she was brought to bed, she had always got the dinner ready for him and the two men. I inquired further into the matter, and found that he required his wife to beat rice and cook it; which certainly must be too much for a woman who has an infant to take care of. I reproved him, and explained the unreasonableness of his behaviour to him: he expressed great sorrow immediately.

I went again to his wife, and told her what I had spoken to her husband, and found that they both were wrong. She also said that she was wrong, and would do so no more; she would always speak when her husband spoke to her. I then called the man, and sent them both home; and told them to kneel down and pray together, as soon as they got home, which they promised to do. They both appeared exceedingly glad and happy; and thanked me over and over again, for bringing them together in peace.

The next woman (of the same party) spoke in a different manner. She said that she was glad too much, because she and her husband lived in peace together. He did now pray with her, and his whole conduct was changed, and he expressed a great desire to become a communicant. He wished to come every day and speak to me, but he was afraid. He had attempted to come, but fear had kept him back. She concluded by saying, with tears, "O, Massa! I am glad too much!"

In visiting a sick communicant, his wife, who was formerly in our school, was present. I asked several questions; viz. if they prayed together—read a part of the Scripture (the woman can read)—constantly attended public worship—and lived in peace with their neighbours. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered—"Sometimes I say a word which my wife no like, or my wife talk or do what I no like; but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again." This method of keeping peace quite delighted me.

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From the *Christian Guardian*, and *Church of England Magazine*, for August, 1821.

*Coronation of his Most Gracious Majesty George the Fourth.*

THIS solemn and interesting event, which had been long anticipated, and occupied a large share of the public attention, took place in Westminster Abbey, on Thursday, July 19th, 1821.

To enter into any minute description

of the previous preparations—of the order of procession—of the splendour of dress and ornament—of the magnificence of the banquet—or the vast variety of amusements provided for the gratification of the public, would obviously be foreign to the nature of our work: suffice it to say, that the whole interiors of Westminster Hall and Abbey having been cleared of a variety of temporary erections, which obstructed the view of these grand edifices, were fitted up in the most magnificent manner for the reception and accommodation of the sovereign, the royal family, the nobility, foreign ambassadors, and other distinguished guests and spectators; that the throne, the royal box, galleries, seats, tables, &c. were covered with purple or crimson velvet, silk, or cloth, and adorned and embroidered with gold and silver, &c. so as to exhibit the most splendid appearance; that a platform was raised about three feet from the ground, covered with an awning, and extending in length about 1500 feet, to allow the procession to pass unimpeded from the north door of Westminster Hall along New Palace Yard and Parliament Square to the great west door of the Abbey; and that against all the houses in view of this platform, and in the open spaces near the Houses of Parliament, the Sessions House, &c. immense ranges of galleries were erected and covered with crimson cloth; and such was the extent and security of these galleries, that, while accommodation was provided for 100,000 persons, no accident appears to have occurred.

These galleries were occupied at an early hour. Some of the spectators, indeed, took possession of their places at twelve o'clock at night; but from three in the morning till seven or eight o'clock a continued stream of actors and spectators flowed towards the Hall and the Abbey. About nine, the names of the nobility were called over, and they were marshalled in their proper order; and, every thing being arranged, at ten o'clock the King entered the Hall. About half past ten the procession began to move, and arrived at the Abbey about eleven.

A respectable morning paper, speak-

ing of this procession, says—"To attempt a description would be an absurd rashness. About one thousand persons of distinction, all attired in robes of such splendour, that art seemed to be exhausted, and the eye dazzled till the head swam, followed one another at no very slow pace. The spectators would willingly have dwelt upon the brilliancy of nearly each one for a long period; instead of which, one vision of glory followed another, till a glittering confusion of ideas banished all distinct recollection from the mind."

Thus must it ever be with all terrestrial objects. They fade from the view. The fashion of this world passeth away. O that all our readers may seek and obtain that glory which is incorruptible, which endureth for ever, which shall shine forth as the sun when earthly thrones and dominions are no more!

On entering the Abbey, the organ commenced the Coronation Anthem, from Ps. cxxii. 1, 5—7; and, after a short pause, the ceremony began by the Archbishop of Canterbury addressing the four different fronts of spectators in order in the following words, while the King stood up, and showed himself to each in succession:—

"Sirs—I here present unto you King George the Fourth, the undoubted King of this Realm: wherefore, all you that come this day to do your homage, are ye willing to do the same?"

This appeal was followed by universal acclamation. The whole multitude stood up, and the waving of handkerchiefs and hats continued for some time.

After this recognition, the Litany and Communion Service were read, and the Archbishop of York ascended the pulpit, and preached an appropriate sermon from 2 Sam. xxiii. 3, 4; "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springeth out of the earth by clear shining after rain."

He began by stating, that this was the declaration of a pious king, whose judgment was matured by experience,



and whose mind was influenced by the spirit of prophecy. He then pointed out the benefits of good government as relating both to rulers and subjects; that the duties of kings were of the highest importance, and deserved especial consideration at the moment when a sovereign was binding himself by solemn compact to rule with justice and equity. He then noticed the gratitude shown to good kings, especially adverting to our late Sovereign, whose public and private conduct afforded a worthy example. He referred to the pledge already given in the conduct of our present Sovereign; and concluded by calling upon the people to implore that blessings might be multiplied on his head, and that his reign might be prosperous and happy.

The sermon was strictly appropriate, and was listened to with most serious attention, and especially by the Sovereign.

Immediately after the sermon the Coronation Oath was administered. The Archbishop of Canterbury, going to the King and standing before him, asked—

“Sir, is your Majesty willing to take the oath?”

The King answered—“I am willing.”

Arch. “Will you solemnly promise and swear to govern the people of this United Kingdom of Great-Britain and Ireland, and the dominions thereto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same?”

King. “I solemnly promise so to do.”

Arch. “Will you, to the utmost of your power, cause law and justice, in mercy, to be executed in all your judgments?”

King. “I will.”

Arch. “Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland, and the

territories thereunto belonging? And will you preserve unto the Bishops and Clergy of England and Ireland, and to the United Church committed to their charge, all such rights and privileges as by law do or shall appertain to them, or any of them?”

King. “All this I promise to do.”

Then the King, rising out of his chair, supported as before, and assisted by the Lord Great Chamberlain, the Sword of State being carried before him, went to the altar, and there being uncovered, made his solemn oath in the sight of all the people, to observe the promises; laying his right hand upon the Gospel in the great Bible, which was before carried in the procession; and was now brought from the altar by the Archbishop, and tendered to him as he knelt upon the steps, saying these words:—

“The things which I have here before promised, I will perform and keep.

“So help me God.”

Then the King kissed the book, and signed the oath.

After the oath followed the Anointing, which was preceded by the hymn, “Come, Holy Ghost, our souls inspire!” and accompanied by the appropriate prayers—

“O Lord, holy Father, who by anointing with oil didst of old make and consecrate kings, priests, and prophets, to teach and govern thy people Israel; bless and sanctify thy chosen servant George, who by our office and ministry is now to be anointed with this oil, and consecrated King of this realm; strengthen him, O Lord, with the Holy Ghost the Comforter; confirm and stablish him with thy free and princely spirit, the spirit of wisdom and government, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill him, O Lord, with the spirit of thy holy fear, now and for ever. Amen.”

“Our Lord Jesus Christ, the Son of God, who by his Father was anointed with the oil of gladness above his fellows, by his holy anointing pour down upon your head and heart the blessing of the Holy Ghost, and prosper the works of your hands: that by the assistance of his heavenly grace you may

preserve the people committed to your charge in wealth, peace, and godliness; and, after a long and glorious course of ruling this temporal kingdom wisely, justly, and religiously, you may at last be made partaker of an eternal Kingdom, through the merits of Jesus Christ our Lord. Amen."

His Majesty was next presented with the spurs and girt with the sword, accompanied with the following prayer and exhortation:—

"Hear our prayers, O Lord, we beseech thee, and so direct and support thy servant King George, who is now to be girt with this sword, that he may not bear it in vain; but may use it as the minister of God, for the terror and punishment of evil doers, and for the protection and encouragement of those that do well, through Jesus Christ our Lord. Amen."

"Receive this kingly sword, brought now from the altar of God, and delivered to you by the hands of us the Bishops and servants of God, though unworthy."

"Remember him of whom the royal Psalmist did prophesy, saying, 'Gird thee with thy sword upon thy thigh, O thou most Mighty; good luck have thou with thine honour; ride on prosperously, because of truth, meekness, and righteousness;' and be thou a follower of him. With this sword do justice, stop the growth of iniquity, protect the holy Church of God, help and defend widows and orphans, restore the things that are gone to decay, maintain the things that are restored, punish and reform what is amiss, and confirm what is in good order: that doing these things you may be glorious in all virtue; and so represent our Lord Jesus Christ in this life, that you may reign for ever with him in the life which is to come. Amen."

He was then invested with the Royal Robe and Orb, and addressed—

"Receive this imperial robe and orb, and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high; the Lord clothe you with the robe of righteousness and with the garments of salvation: and when you see this orb set under the Cross, remember that the whole world

is subject to the power and empire of Christ our Redeemer; for he is the Prince of the kings of the earth, King of kings, and Lord of lords; so that no man can reign happily who deriveth not his authority from him, and directeth not all his actions according to his laws."

The Ring and the Sceptre, and the Rod with the Dove, were then presented, while the Archbishop said—"Receive this ring, the ensign of kingly dignity and of defence of the Catholic faith; and, as you are this day solemnly invested in the government of this earthly kingdom, so may you be sealed with that spirit of promise which is the earnest of an heavenly inheritance, and reign with him who is the blessed and only Potentate, to whom be glory for ever and ever. Amen."

"Receive the rod of equity and mercy; and God, from whom all holy desires, all good counsels, and all just works do proceed, direct and assist you in the administration and exercise of all those powers he hath given you. Be so merciful, that you be not too remiss; so execute justice, that you forget not mercy. Punish the wicked, protect the oppressed; and the blessing of him who was ready to perish shall be upon you: thus in all things following his great and holy example, of whom the prophet David said,—'Thou lovest righteousness, and hatest iniquity; the sceptre of thy kingdom is a right sceptre;' even Jesus Christ our Lord.—Amen."

The Archbishop, standing before the altar, took the Crown into his hands, and laying it again before him upon the altar, said—

"O God, who crownest thy faithful servants with mercy and loving-kindness, look down upon this thy servant George our King, who now in lowly devotion boweth his head to thy Divine Majesty; and as thou dost this day set a crown of pure gold upon his head, so enrich his royal heart with thy heavenly grace, and crown him with all princely virtues, which may adorn the high station wherein thou hast placed him, through Jesus Christ our Lord, to whom be honour and glory for ever and ever. Amen."

Then the King sat down in King Edward's chair; the Archbishop, assisted by other Bishops, came from the altar; the Dean of Westminster brought the Crown, and the Archbishop taking it of him, reverently put it upon the King's head. At this sight the people, with loud and repeated shouts, cried—"God save the King," and the trumpets sounded, and, on a signal given, the great guns at the Tower and in the Park were fired. On the acclamations ceasing, the Archbishop rose and said:

"Be strong and of good courage: observe the commandments of God, and walk in his holy ways: fight the good fight of faith, and lay hold on eternal life; that in this world you may be crowned with success and honour, and when you have finished your course, you may receive a crown of righteousness, which God the righteous Judge shall give you in that day. Amen."

The Bible was next presented by the Archbishop and Bishops, with the following address:—

"Our gracious King; we present unto your Majesty this Book, the most valuable thing that this world affordeth. Here is wisdom; this is the royal law; these are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this Book; that keep, and do, the things contained in it. For these are the words of eternal life; able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus; to whom be glory for ever." Amen.

Then the King delivered back the Bible to the Archbishop, who gave it to the Dean of Westminster, to be reverently placed again upon the holy altar.

The King having been anointed and crowned, and having received all the ensigns of royalty, the Archbishop solemnly blessed him, and all the Bishops standing about him answered each benediction, with the rest of the Peers, with a loud and hearty Amen.

"The Lord bless and keep you: the Lord make the light of his countenance to shine for ever upon you, and be gracious unto you: the Lord protect you in all your ways, preserve you from

every evil thing, and prosper you in every thing good." Amen.

"The Lord give you a faithful Senate, wise and upright Counsellors and Magistrates, a loyal Nobility, and a dutiful Gentry; a pious, and learned, and useful Clergy; an honest, industrious, and obedient Commonalty." Amen.

"In your days may mercy and truth meet together, and righteousness and peace kiss each other; may wisdom and knowledge be the stability of your times, and the fear of the Lord your treasure." Amen.

"The Lord make your days many, and your reign prosperous; your fleets and armies victorious; and may you be revered and beloved by all your subjects, and ever increase in favour with God and man." Amen.

"The glorious Majesty of the Lord our God be upon you; may he bless you with all temporal and spiritual happiness in this world, and crown you with glory and immortality in the world to come." Amen.

"The Lord give you a religious and victorious posterity to rule these kingdoms in all ages." Amen.

The Archbishop then turned to the people, and said—

"And the same Lord God Almighty grant, that the Clergy and Nobles assembled here for this great and solemn service, and together with them all the people of the land, fearing God and honouring the King, may, by the merciful superintendency of the divine Providence, and the vigilant care of our gracious Sovereign, continually enjoy peace, plenty, and prosperity, through Jesus Christ our Lord, to whom, with the eternal Father, and God the Holy Ghost, be glory in the Church, world without end." Amen.

Te Deum was then sung. The King was placed in his Throne; and the Archbishops, Bishops, and Nobles, did homage and swore fealty to him. The whole was closed by the sacrament of the Lord's Supper, with the addition of one or two collects.

After the Coronation was thus completed, the procession returned to the Hall, where a magnificent banquet was served up with all the ancient and impressive ceremonies.



After this abstract of the service we feel we have but little room for any remarks of our own, and yet we cannot help observing how strictly it is adapted to the occasion. Some, indeed, would maintain that the solemn pledges of kings should be given in an assembly of the people; and they half intimate that the sovereign's oaths should be consecrated at an altar to reason. But to us it appears that no place can be so appropriate as the house of God; no altar worthy of comparison with the table of Christ; no assembly so venerable as that of the spiritual and temporal peers, the hereditary possessors of high rank and large domains, and those who have been raised by various talents and attainments to the possession of power and influence. Some, indeed, condemn the ceremonies and the service as trifling, obsolete, and superstitious. To us it appears most scriptural and holy; most calculated to impress on the minds of the monarch and of his subjects what he and they ought to be; what that line of conduct he should adopt in the exercise of his power; and what that submission which they should render; and all that we can desire is, that the language of the service may be seriously weighed and deeply impressed on every heart.

The spectators of the procession, we understand, were astonished and almost overwhelmed at its **SPLENDOUR**; but the spectators of the coronation were deeply impressed with its **SOLEMNITY**. It was to them no longer a splendid pageant, but a religious ceremony. The seriousness of behaviour; the deep reverence manifested by the Sovereign and all his attendants; the feeling which his Majesty evinced—feeling producing even tears; the language which was used, combined with all the religious associations connected with the place, the repository of the honoured dead, as well as the assembly of the great and powerful shortly to be numbered with them: all these combined produced a lively interest and a deep effect; and who shall say that this shall be merely transient? who shall not gratefully acknowledge God's goodness, should it be instrumental in exciting any to a more holy and virtuous life?

We close, then, the whole, with impressing on the minds of our readers the importance of adopting those prayers, intercessions, and givings of thanks, offered up on this important day as their own: we call upon them to pray for kings and for all in authority, and especially for our present Sovereign, that he and his people may so be mindful of the vows of God which are upon them, and so guided and influenced by the Holy Spirit, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations; and we are deeply convinced, that, if such petitions are fervently offered up to the throne of the divine Majesty, a blessing shall indeed descend from on high, and this land, favoured as it has already been with numerous benefits and blessings, shall be constrained afresh to pour forth its triumphant praises to the Author of every good and every perfect gift.

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*Madras School in the Province of New Brunswick.*

[We have been favoured by a subscriber in St. John, N. B. with the following Report, which it gives us much pleasure to insert in the Journal. We are confident also that the following extract from the letter accompanying the report will be interesting to our readers.]

“From the report you will learn the progress which education has made in this Province, and the still greater progress which it is likely to make, by the further extension of the Madras system throughout the colony; a system which is admirably calculated to diffuse the blessings of education, and, at the same time, to instil into the minds of the children a correct knowledge of the principles of our holy religion. A meeting of the scholars belonging to the Madras and other schools in this city, took place in Trinity Church on the 1st of August last. It was ascertained that there were upwards of 750 children present, including those of colour. The cleanliness of their appearance, and the good order observed by them during divine service were conspicuous, and had a most interesting and imposing effect. But little better than two years have elapsed since the introduction of the system into the Province; and from the progress it has already made, the most pleasing results may be confidently expected.”

*The Second Annual Report of the State of the Madras School, incorporated by the name of the "Governor and Trustees of the Madras School in New-Brunswick," made agreeably to the direction of the Charter at the Second Annual Meeting in July, 1821, by the Committee appointed to prepare the same.*

In making the second Annual Report of the state of the Madras School in New-Brunswick, the committee will endeavour to give as concise and correct a statement as possible of the proceedings of the Institution, and the general adoption and progress of the system throughout the Province.

Of the introduction of the Madras System into this Province—of the establishment, on a large scale, of a school in St. John, under the patronage of His Excellency Major-General Smyth, Lieutenant-Governor and Commander in Chief over the said Province of New-Brunswick, by the contributions of Trinity Church, of the corporation and inhabitants of the city—and of the incorporation and actual state of the Institution at that period;—a detailed and circumstantial account was given in the Report of last year.

Without entering further into particulars, the Committee proceed now to advert to the present state of the Institution, the general adoption of the Madras System of Education, and the progress it has made during the present year in the Province.

The state of the Madras School in New-Brunswick, at the last Annual Meeting, in July, 1820, was as follows—11 schools, and 992 scholars.

The Committee have the gratification now to state, that during the present year six new schools have been established, the masters having been duly qualified and instructed in the Central School for their respective charges; and from the different statements transmitted to the Secretary of the Madras Board, it appears that 1798 scholars have been received into the schools, making an increase in one year of 895 scholars; and the Committee have the pleasure further to state, that from information received, there are several other schools in a forward state of organization, and will speedily be established.

The Central School continues under the charge of Mr. Bragg, who devotes his time and abilities to the instruction of the children put under his care; and though the school has experienced great fluctuation, and there appears in the present year, owing to local circumstances, some trifling diminution in the number of scholars, yet it remains, in all material points, the same, and promises to be of lasting and essential benefit to the community at large. Thirteen school-masters and seve-

ral school-mistresses have been instructed in the National System in the Central School without expense, and are now employed in various parts of the Province.

The Committee appointed last year to make the requisite inquiries and report a proper place for the erection of a suitable building for the accommodation of the female scholars, together with a plan and estimate of the expense of a building for that purpose, did, in the execution of that trust, purchase a lot of land adjoining that on which the school for male children stands. On this ground a handsome and commodious wooden building has been erected, consisting of one room of the following dimensions, viz. 60 feet by 30. The building was finished, as anticipated, early in the autumn, and Mrs. Bragg opened the school in September, who conducts it with great attention and assiduity, precisely on the principles of the school for male children.

The Committee appointed also last year at the Annual Meeting, to confer with his Excellency the Lieutenant-Governor, at his request, upon the measures proper to be adopted for affording instruction to children of people of colour, who hitherto have neither had the opportunity nor means of acquiring an useful and religious education, having attended to that duty, it now becomes the pleasing task of your Committee to state, that a school for the above purpose was opened on the 2d of August last, under the management of Mr. William Tilly, who was instructed in the Central School to undertake the charge. This school owes its existence, and, indeed, up to this period, its entire support, to the individual munificence of his Excellency Major-General Smyth, the Lieutenant Governor.

The success which has attended the establishment of this school has fully justified the attempt, and far exceeded the most sanguine expectations of its warmest advocates: and as it will now receive the immediate superintendence and support of the Madras Board, it promises to be a lasting benefit to a large and hitherto too much neglected portion of the community. The industry and persevering zeal of Mr. Tilly, the master, are unremitted, and such as entitle him to the best thanks of all who wish well to the moral and intellectual improvement of the human species. His uniform and impartial kindness to the children, and the conscientious discharge of his duty, have had the effect of endearing the master to the scholar, and producing, in proportion to the number of admissions, an extraordinary and unexampled daily attendance.

Into the English school attached to the college of New-Brunswick, at Frederickton, the system has been introduced by the direction of the Governor and Trustees.



The master was instructed in the Central School at St. John, and his school is placed under the immediate superintendence of the Rev. Mr. Somerville, president of the college.

In regard to the state of the different schools in the country, the Committee beg leave to notice, in a particular manner, the regularity of the returns made to the Central Board by the different Clergymen throughout the Province, under whose immediate superintendence the schools have been established. From these returns it appears that the success of the undertakings has greatly exceeded expectation, and it is peculiarly gratifying to learn, that where there has been any prejudice shown against the system, it is now fast dying away, as it is very justly remarked, in consequence of the excellence of the system itself when a fair trial has been made of it.

The Trustees of the principal seminaries of learning in the Province, viz. the college at Frederickton, the grammar school at St. John, and the grammar school at St. Andrews, have shown their sense of the high importance and usefulness of the system, by making resolutions severally to this effect: that any boy who shall have been a teacher one year in a Madras school, and who shall in other respects have acquitted himself to the satisfaction of the Trustees, shall be entitled to a classical education in the above establishments, free of expense.

From returns made to the secretary of the Central Board, the state of the Madras School, in New-Brunswick, is as follows:

[Here follows a table, from which it appears that there are in New-Brunswick, 14 Madras schools, in which 1798 scholars have been admitted, and that there are 548 boys, and 339 girls in present daily attendance; and also in the school for children of colour in St. John, 112 have been admitted, and from 36 to 39 of each sex are in daily attendance.]

At the second Annual Meeting, in July, the Treasurer of the corporation exhibited on oath, agreeably to the requisition of the charter, an account of the sums received and paid by him for the use of the corporation, up to the 1st July, 1821, as follows:

[From the account published in the report, it appears that the receipts for the past year were 1090*l.* 6*s.* 6 1-2*d.* and the expenses 1090*l.* 18*s.* 1 1-2*d.*]

The Treasurer presented a statement of the debts of the Institution, amounting to the sum of nine hundred pounds.

The following supplement exhibits a general view of the present state of the funds of the Institution, with the means of liquidating the same:

[Here follows a Supplement to the Treasurer's Account.]

By which it appears there will be a ba-

lance standing against the Institution of 240*l.* 2*s.* 6*d.*

His Excellency the Lieutenant-Governor has been pleased, by and with the advice of his Majesty's council, to make, at different times, the following grants to the Madras Corporation:—

County of York—Lots Nos. 9 and 11, Rushaguanis.

King's County—1585 acres in Sussex, 400 do. do. in Hampton, reserved lot between John Campbell and John Harrington.

County of Westmoreland—500 acres, Shediac.

Charlotte County—Public landing and two town blocks in St. Andrews.

County of Sunbury—Lot No. 15, in Sheffield.

The Governor and Trustees, in consequence of the vast expense already incurred, and anxious to extend the benefits of the Institution throughout the Province, were induced to petition the Legislature for pecuniary aid at the last session of the General Assembly, when they were pleased to grant to the corporation the sum of seven hundred and fifty pounds, for the use of the Madras Schools throughout the Province.

Upon a representation made to his Majesty's ministers by his Excellency the Lieutenant-Governor, in behalf of the Institution, the lords of his Majesty's treasury were pleased to make a donation of five hundred pounds sterling to the corporation, through the Lieutenant-Governor.

The Missionary at St. John having notified to the Society for Propagating the Gospel in Foreign Parts, and to the Society for Promoting Christian Knowledge, the formation of a large Madras School in this city, and the intention of its patrons to carry the system throughout the Province, these Societies were pleased to express their cordial approbation of the exertions that were made here in this respect, and presented the Madras Board with a gratuitous supply of books for the use of the schools. In a letter to the Rev. Robert Willis, Missionary at St. John, the Secretary of the former Society writes as follows:—

*Extract from a Letter, dated Nov. 30, 1820.*

Rev. Sir,

I am desired by the Society for the Propagation of the Gospel in Foreign Parts, to express to you the high satisfaction they have derived from the report of the very favourable progress of the National System of education throughout the Province of New-Brunswick, and particularly in St. John, and at the same time to transmit to you the following resolution—that 20 Bibles, 200 Testaments, 200 Psalters, 100 Prayer Books, and 20 sets of National School Books, be sent to Mr. Willis, for



the general use of the schools in New-Brunswick.

*Extract from another Letter, dated April 14, 1821.*

Rev. Sir,

I am desired by the Society for the Propagation of the Gospel in Foreign Parts, to express to you the satisfaction they have derived from your communications. All the circumstances connected with the National Schools in the city of St. John and throughout the Province, are calculated to give them unmixed pleasure; and they would be happy to avail themselves of any opportunity to present their unfeigned thanks to his Excellency the Lieutenant-Governor for his unvaried support of the establishment, and the measures he has been pleased to adopt for the extension of the National System throughout the Province. A very considerable supply of books for the use of the schools in connexion with the Central School at St. John, was sent to you during the last year. You will have the goodness to present them to the Trustees in the name of the Society.

I am, Rev. Sir,

Your obedient Servant,

(Signed) ANTHONY HAMILTON,  
42 Castle-st. Leicester Square,  
London.

To Rev. Robert Willis.

The following is an extract from a Letter to the Assistant Secretary of the latter Society to the same gentleman:

Rev. Sir,

I have the pleasure to acquaint you, that in consequence of your suggestion, and on the recommendation of the Committee for Correspondence, the General Board of the Society have been pleased to make a gratuitous grant of all the school books mentioned in your letter, for the use of the corporation of the Madras Institution in New-Brunswick. The books will be forwarded to you, as Secretary of the St. John District Committee, and it is the particular wish of the Board that the District Committee should present them to the corporation, in the name of the Society, and as a small token of the cordial approbation with which the Society views the benevolent exertions of that excellent Institution.

I am, &c. &c.

(Signed) WILLIAM PARKER.

To Rev. Robert Willis,  
Secretary, &c. &c.

It affords the Committee great pleasure to be able to state, that at the late public semi-annual examination, which was attended by his Excellency the Lieutenant-Governor, the Trustees, and a large assemblage of visitors, the children exhibited striking proofs of proficiency, and of the

value and usefulness of the system, when thoroughly known and carried into effect.

The Committee cannot conclude this Report without congratulating the patrons and supporters of the Institution on the success which has attended their exertions in endeavouring to diffuse the national system of education throughout the Province. They are firmly persuaded that when it is better known, it will be more generally encouraged and adopted. When it is understood that, by means of this system, as one of its fundamental principles, the precepts of sound religion are necessarily taught and inculcated—that the children are early made acquainted with their duty to God and man, and the doctrines and chief truths of Christianity—they cannot but entertain a confident hope that all the friends of order and morality will cordially unite in its support. They therefore strongly recommend perseverance and active co-operation in forwarding this great work of endeavouring to ameliorate the human condition in this rising Province; as by diffusing the Madras system of education, we necessarily diffuse a knowledge of those duties which it is of the first importance to man to know,—a knowledge that the Christian religion is the fundamental principle of social order and human happiness, and the foundation of our hopes of a better world hereafter. And while we teach our children to “fear God and honour the king,” and to be content in that situation of life in which it has pleased God to place them, we are assuredly teaching them that which will most effectually promote both their present and future happiness.

This Report is respectfully submitted to the Governor and Trustees by their Committee.

Since the foregoing report was drawn up, the second Annual Meeting of the children of the Central and other schools in this city took place in Trinity Church, on Wednesday, the 1st August, 1821. The galleries of the church, which were reserved for the accommodation of the children, were crowded, and exhibited a most pleasing sight. An accurate account having been taken, it was found that more than 750 children were present, who belonged to the different schools in this city. The congregation was numerous and most respectable. An appropriate sermon was preached on the occasion by the Rev. Jerome Alley, Rector of St. Andrews, and a collection made in aid of the funds of the Institution.

[Together with the above report we received from our attentive correspondent, a copy of the Rev. Mr. Alley's Sermon; a few extracts from which we proceed to lay before our readers.]

*Extracts from the Rev. Mr. Alley's Sermon.*

"A bare instruction in such worldly learning as may suit different ranks and degrees here; cannot be termed education. We know that we have to govern our lives by *certain principles*, and that we have *certain duties* also to perform. When we set about the momentous task of education, we cannot either be so ignorant, or so inattentive to the future and eternal welfare of our children, as not to feel the imperious duty of setting before them the good and the right way, training them up in those principles, and accustoming them to the performance of those duties, which are necessary for the guidance of their future lives. Whilst we are at so much pains to promote scientific and classical knowledge, so very zealous in all things which tend to our provincial interests, should the 'one thing needful' be forgotten? Should we neglect to impress upon the infant mind, the means by which the great duties of a Christian, in this world of trial, may be known? should we leave the learning these to chance?—to commit these little ones to the probability of either *never having* the knowledge of the truth set before them, or of having it *very improperly taught*, whilst we are at such pains to make them excel in worldly learning, which certainly is of a *very minor value* when compared with the knowledge of that which tends to their eternal salvation? No, my Brethren! I hope better things of you! I hope that you are convinced of the importance of a religious education, and that you look with a just dread at the neglect of so *awfully sacred* a duty, well knowing that, as your dear children are unable to *decide for themselves*, you are called upon by every tie, by every obligation, both divine and human, to *do that for them*!"

"The progress which education is making throughout the United Kingdom is a subject of joy and congratulation. Its schools and universities deservedly rank high amongst those of other nations, while none can excel or even equal the prodigious exertions which are daily making in the education of the people in general. But the efforts which have been, and are still made by the National, aided by the two venerable societies, namely, that for Promoting Christian Knowledge, and the Society for the Propagation of the Gospel in Foreign Parts, merit our highest admiration. Those deservedly respected and valuable societies, seeing that 'a great and effectual way was open' for general improvement, have been neither faint nor weary in exertion, and, although surrounded by 'many adversaries,' have stood undismayed amidst the attacks of those with whom they have had to contend. Having the highest motives to sustain them in the great cause, *is it they so happily adopt-*

*ed, even 'the testimony of a good conscience,' and the hope of the life which is to come, they proceed with that confidence which is the result of conscious rectitude, and have been joined by the best men in spreading saving knowledge amongst the poor. Within the last 30 or 40 years great exertions have been made, but even these have been found insufficient; from the progress, however, which the National Society is now making, we have reason to look for the happiest results. Already are there 1640 schools in Great-Britain, in which 270,000 children receive their education; and from the last reports we also find the great assistance which the Society for Promoting Christian Knowledge has afforded to this most valuable body. We find that the aid of that Christian society has been extended to no less than 152,153 children, who have been wholly or in part supplied with books—whilst we ourselves not only receive similar aid, but are also indebted to the Society for the Propagation of the Gospel in Foreign Parts for pecuniary assistance towards the support of our school masters."*

"The Madras system of education stands unrivalled both for the excellent mode of instruction which it pursues, and for its making religion a fundamental principle.

"The difficulties which have hitherto attended instruction, are in this beautiful system completely removed. This may be evident to every one who attends our schools; you will there see a pleasing contrast with the laborious task of instruction according to the old method. Here more is done in two hours, by the effect of emulation, and by the consequent necessity of attention, than by the fear and drudgery of the other in a day. A more pleasant, speedy, and effectual mode of instruction could not be invented—it gives children habits of industry and regularity—it inspires 'proper pride'—it brings into action, in childhood, all those principles and qualities which are so materially necessary in future life, and teaches children to use their reason and mental powers, instead of being driven like beasts of burden to their task—in short, to use the words of a learned divine, 'whosoever attentively surveys a seminary of education conducted on this plan, will at once be satisfied, that the point has been gained, upon which the judicious instructor may take his stand, and direct the mind in whatever it pleaseth him.'"

"Another, and, indeed, the chief reason why the institution, for which I am now addressing you, deserves universal support, is, that it does not rest satisfied with giving only temporal instruction, but sees the importance of instilling into the youth-

\* Dr. Barton, Chap. to Abp. Cant.



ful mind the principles of Christianity, and the necessity of a consistent practice. It exercises a *paternal* care in giving such wholesome instruction as may be a mean, under the help of the Almighty, to make its youth a comfort to their friends and society—it teaches them to worship God in spirit and in truth; to live in unity and peace; to pay due respect to parents and superiors; to honour the king, and all that are put in authority under him, and, in all stations, and under all circumstances, to do their duty as unto God, and not to men—not as eye-pleasers, but as men who knoweth that God seeth the most secret actions of life, and is 'about their path, and about their bed, and spieth out all their ways.' Thus religion and morality are made fundamental principles—and thus, by implanting in early life the fear of an omniscient God, the assurance of a future state of rewards and punishments, a knowledge of their own infirmities, and the necessity of striving against, and not permitting them to prevail; in short, by inculcating sound principles of religion, do we hope, through God's help, to secure an attachment to those social duties which bind man to man, and which we could never otherwise hope to be observed.

"The spirit of emulation, moreover, which the Madras system excites, is deserving of admiration. It is most interesting to behold the anxiety of the scholars in their laudable contest for pre-eminence. Their study is rendered an amusement in place of a labour. They love their duty when they are led to it by exhortation—when, instead of whipping and other disgraceful punishments, their little reason is appealed to by suitable motives, and when, by praise or reprehension, they are incited to the performance of those tasks which are assigned them. 'Emulation,' says Aristotle, 'is a certain painful solicitude, occasioned by there being presented to our notice, and placed within our reach, in the possession of those who are by nature our fellows, things at once good and honourable, not because *they belong to them*, but because *they do not belong to us*.'

"In fact, the Madras stands pre-eminently superior to any other system of education yet discovered. The labour of the school is equally divided, the tasks are easy, and perfectly suited to the capacity of the child—in each there must be well grounded instruction previously to any advance. Idleness and ill behaviour are totally prevented by the number and watchfulness of the teachers, and all is obtained *by example and method*; negligence and inattention in one, will appear more conspicuous by proficiency and diligence in the other, pride and folly by meekness and humility."

"We must not rest contented in the mere effusions of praise on this occasion,

we have a great work in hand, truly great both in a spiritual and temporal point of view. We have need for your prayers and assistance. We need your prayers, because we well know that on God depends the success of every undertaking, that it is he alone who 'giveth the increase;' and we look for your assistance, because the work which we have on hand is attended with a variety of expenses which must be charged on those who have better means of defraying them than the poor. Therefore, my Brethren, while you pray for our success and utility, let the measure of your contributions bear ample testimony to the sincerity and fervour of your prayers: prayer without exertion is nothing—separated they are of no avail—united, and *all things are possible!*

"The great spiritual importance of a religious education has, I hope, been impressed upon you, and I trust that you, my hearers, are fully impressed with the awful responsibility we lie under, to spread amongst all classes the light of saving knowledge. Our great God 'willeth not, that one of these little ones should perish,' and if, through our neglect, they be lost, how will it fare with us? Bury not, then, your talents, but so lay them out, that, at the coming of our Lord, he will find them bringing forth with usury, to the glory of his eternal name!

"Never, my Brethren, were our exertions more needed than at the present time, when vice is seen in every corner, when impiety and fanaticism are spreading abroad their baneful influence, when doctrines the most impure are maintained and propagated, when blasphemous and seditious publications are circulated with so much avidity, particularly amongst the lower orders; in short, when we see the agents of our great adversary so assiduous in seeking prey for him to devour; never, I say, my Brethren, was there more occasion for all our watchfulness! Never were we more imperiously called upon to place every barrier in the way, to fortify our strong holds against the attacks of the wicked one. And how can we more effectually do this than by bringing up our children in that right and good way in which reason and religion tell us *they ought to go*, and causing the word to *grow and increase amongst them*. When we reflect on these things, none, whose breasts are not steeled against every feeling of religion and humanity, will resist the impression which such thoughts ought to have upon them! All will be moved by one common desire to promote the eternal welfare of mankind by every means within their power, of being the humble instruments, through Christ, of saving the soul of a brother! When we behold our mother country making such prodigious exertions in the moral improvement of mankind;



when we see her stretching forth the hand of Christian love and charity, sending to all nations the sacred volume of revealed religion, and distributing, unsparingly, in religious tracts, such helps towards the right reading and understanding of Holy Writ, as are necessary to prevent that sacred word being perverted, and to check the mischief not only arising from evil or mistaken interpretation, but to fortify the mind against the arguments of the infidel; when we see her so zealous in the instruction of her own youth, shall we be idle?—Shall we, I say, my Brethren, be idle?—No! You, I am sure, will never be deaf to the dictates of humanity; will never be proof against the feelings of nature and grace! nor obstinately refuse, out of your superfluities, to supply the means which, under God, may save 'a soul from hell, and thereby cover a multitude of sins!'"

[We will only add, that these excellent remarks on the Madras (or Dr. Bell's) system of instruction, and on that only truly Christian mode of gratuitous education which gives to religion its proper degree of attention and importance, are particularly interesting in this city, where there is an Episcopal Charity School thus conducted. The trustees are now erecting, for its accommodation, a large and commodious edifice, and hope, with the aid of the liberal, to be soon enabled so to extend the operations of the school as to afford to all poor children of the Church, and to others who may apply, the benefit of a good common education, with the unspeakably great advantage of careful instruction in the principles and duties of Christianity.]

At the annual meeting of the Bible and Common Prayer Book Society of the Western District of the State of New-York, held at Trinity Church, in the village of Utica, on Wednesday, September 27, 1821, the following persons were chosen officers for the ensuing year.

Hon. Morris S. Miller, of Utica, President; Rev. Lucius Smith, of Auburn, 1st Vice-President; Rev. Russel Wheeler, of Butternuts, 2d Vice-President; Rev. Henry Anthon, of Utica, Recording Secretary; Hon. Nathan Williams, of Utica, Treasurer.

*Managers*.—Joseph L. Richardson, Esq. George B. Troup, Esq. Roderick Matson, Esq. of Cayuga; Rev. Milton Wilcox, Jonas Earll, jun. Esq. of Onondaga; Hon. Thomas H. Hubbard, of Madison; Rev. F. T. Tiffany, Rev. M. A. Perry, of Otsego; Henry Green, Esq. Elon Andrews, Esq. of Oneida.

The next annual meeting will be held on the fourth Wednesday of September, 1822, at the Episcopal Church in Coopers-town, county of Otsego, at 10 A. M.

M. S. MILLER, President.  
H. ANTHON, Secretary.

#### *Institution.*

On Wednesday, September 27, 1821, the Rev. Henry Anthon was instituted Rector of Trinity Church, in the village of Utica. Morning prayer was read by the Rev. Milton Wilcox, minister of Zion Church, Onondaga county, and the office of institution was performed, and a sermon suitable to the occasion preached by the Rev. Lucius Smith, Rector of St. Peter's Church, Auburn, Cayuga county.

#### *Ordination.*

On the eighteenth Sunday after Trinity, October 21st, the Right Rev. Bishop Hobart held an ordination in St. Paul's Chapel, in this city, and admitted Mr. William B. Thomas to the holy order of Deacons, and the Rev. Marcus A. Perry, Deacon, Missionary at Unadilla, Otsego county, and parts adjacent, to that of Priests. Morning prayer was conducted, and an appropriate sermon preached by the Rev. Daniel M'Donald, D. D. professor in the Interior Branch Theological Seminary of the Protestant Episcopal Church, at Geneva.

DIED, In London, the Queen of England, CAROLINE, consort of GEORGE IV. Agreeably to her own direction, her body has been conveyed to Brunswick, to be buried by the side of her father and brother.

Her Majesty was born the 17th of May, 1768, and died August the 7th, 1821, aged 53 years, 11 weeks, and 4 days. She was married April the 8th, 1795, and was, therefore, a wife 26 years, 17 weeks, and 3 days. On the 7th of January, 1796, she was delivered of her first and only child, the late Princess Charlotte, and of course was 25 years and exactly seven months a mother. Her Majesty left England in 1814, and returned in 1820, being absent 6 years. She was 1 year, 7 months, and 8 days Queen of England.—Her daughter died 3 years, 9 months, and 2 days before.

Lately, in Philadelphia, the Rev. Joseph Turner, an aged presbyter of the diocese of Pennsylvania.

A great number of stacks of hay and straw, on different farms in England, in consequence of being stacked too green, became overheated, took fire, and destroyed a large amount of farming utensils, barns, stables, sheds, &c.

THE Governor of New-York has, by proclamation, recommended the observance, throughout the state, of Wednesday, the twelfth day of December next, as a Day of Prayer and Thanksgiving.